

PHILOSOPHY,  
RELIGION, AND  
EDUCATION

# MISSIONS

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AN INTERNATIONAL BAPTIST MAGAZINE



A serious case of major abdominal surgery by Dr. John S. Pixley in the operating room of the Hospital Bautista in Managua, Nicaragua

*In This Issue*

**BAPTISTS IN THE LAND OF COFFEE AND MAHOGANY**

By R. Dean Goodwin

# A STEP *in the* RIGHT DIRECTION



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AMERICAN BAPTIST CONVENTION

## THE QUIZ COLUMN OCTOBER

NOTE:—Questions are taken from all pages and occasionally advertisements.

1. Who was born on Christmas Day in 1877?
2. What was presented to the American people October 29, 1886?
3. Where has learning been highly regarded for centuries?
4. Who is John A. Mackay?
5. What is scheduled for November 1-15, 1951?
6. Who made a trip around the world in 1913-1914?
7. What church had to change its place of worship six times?
8. Who lost her passport?
9. What merits our best efforts and prayers?

Note that this contest began with the June issue, 1951, is completed with the issue of May, 1952, and is open only to subscribers.

10. Who never sleep on a mattress?
11. What is singularly open to evangelical Christianity?
12. What represents a great fact of history?
13. What is known as the rebel volcano?
14. Who is now 86 years old?
15. Who is Manuel Moran?
16. What Roman Catholic priest was educated in Rome?
17. What has all the potentials of a world conflagration?
18. What church was burned as part of the scorched policy?

### Rules for 1951-1952

FOR correct answers to every question (180 questions) in all issues, September to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by  
May 31, 1952 to receive credit.

# MISSIONS

An International Baptist Magazine

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For subscription rates see page 450

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OCTOBER, 1951

No. 8

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## Hero Worship

CARTOON NUMBER 182 BY CHARLES A. WELLS



SOME people say that the modern world has outgrown the church and no longer has need for worship. Yet in our complex society with its mounting unsolved problems, it is significant how people lunge forth to hail and adore the first man who presents himself in any extraordinary circumstance and offers hope. If men still felt God ruling in life, they would hail their heroes with cheers, but without the mass hysteria and fanaticism that betokens a fear-driven and tortured society.

When the house of God is empty and the streets are filled with milling, screaming throngs, the danger is great. In the streets of Europe before the war this cartoonist saw these stages of spiritual and social disintegration which finally carried Europe to destruction.

Men are hungry for worship. Recently in Argentina the wife of President Peron was reported in *The New York Times* to have said, "Peron is god for us in Argentina. He is our sun, our air, our water, our life." When men forget God they become haunted by the failures of human minds and so they go wildly after any new promise that emerges in a new face or a new leader. And recent American history has not been without its comparable incidents of hero worship.

We need our heroes and we should honor them; but we need God more.—CHARLES A. WELLS.

## WHO'S WHO

### In This Issue

- MURIEL HANDY BROWN is the wife of Executive Director Kenneth I. Brown of the Danforth Foundation.
- DONALD B. CLOWARD is Secretary of the American Baptist Convention's Council on Christian Social Progress.
- EDWIN T. DAHLBERG, former President of the American Baptist Convention, 1946-1948, is pastor of the Delmar Avenue Baptist Church, St. Louis, Mo.
- R. DEAN GOODWIN, formerly Public Relations Secretary of the American Baptist Home Mission Society, is now Director of Literature and Publicity (*See MISSIONS*, September, 1951, page 402) of the Council on Missionary Cooperation.
- RALPH E. KNUDSEN is Dean of the Berkeley Baptist Divinity School at Berkeley, Cal. He recently returned

### Instructions to Subscribers

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When reporting change of address send both the old and the new address.

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## THEY WANT A FOURTH VISIT!

From Little Rock, Ark. came this tribute. "When a man has brought a program to a church like ours, with the varied interests of nearly 3,000 members, and they want him for a fourth visit, it must be good! The feeling this time was that your messages, your material, your information dug deeper than ever and the spiritual tone was even higher. Do not forget us in your future plans." — *Rev. W. O. Vaught*, Immanuel Baptist Church, Little Rock, Ark.



He draws as he speaks

The Charles A. Wells Conferences on **CHRIST and WORLD NEED**  
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WRITE FOR FURTHER INFORMATION

All engagements must be planned well in advance

from an extended sabbatical year's leave of absence which he spent in the Near East.

• **KENNETH SCOTT LATOURETTE** is President of the American Baptist

Convention for the current year 1951-1952 and Professor of Christian Missions and Oriental History at Yale University.

• **DOROTHY L. MOLAN** (Mrs. Horace T. Molan) is Vice-President of Christian Training of the National Council of American Baptist Women.  
• **F. BRED AHL PETERSEN** is pastor of the K bner Memorial Baptist Church

in Copenhagen, Denmark, and President of the Baptist Union of Denmark.

• **HELEN C. SCHMITZ** is Secretary of Public Relations of the Woman's American Baptist Home Mission Society.

• **JAMES L. SPRIGG** is a new missionary in the Philippine Islands. During his student course at Berkeley

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# MISSIONS MAGAZINE SUNDAY

**October 14, 1951**

**T**HIS is the 149th year of publication of **MISSIONS MAGAZINE** which was first issued in 1803 under the name, *The Massachusetts Baptist Missionary Magazine*. For 149 years, through half a dozen wars, and recurring periods of financial depression and prosperity, Baptists have been reading this magazine. It has been a major factor in making them aware of the world in which they live, and of the kind of world it ought to be.

This Baptist magazine represents a vigorous and intelligent Christian insight that is sorely needed today. All of us should be wide-awake, united and informed. There could be no better way than by constant reading of **MISSIONS**.—**EDWIN T. DAHLBERG**

Sunday, October 14, 1951, is suggested to all churches as **MISSIONS MAGAZINE SUNDAY**. Pastors are asked to

speak briefly about the magazine and the Church Missionary Committee is asked to help the Club Manager in receiving new subscriptions at the close of the services.

Sample copies of the magazine and subscription blanks will be furnished on request. Apply to Business Manager Horace H. Hunt, 152 Madison Ave., New York 16, N. Y.

There is no finer corps of volunteer workers in Baptist churches than the devoted 3,300 Club Subscription Managers of **MISSIONS**. They need your help and cooperation in lifting its present circulation to still higher levels so that it can render greater service to the denomination and its global missionary enterprises.

Wider reading of **MISSIONS** lightens the task of the pastor and vitalizes the life of the church.

**NOTE**—Mrs. Frank H. Wigginton has written a short one-act play on the value of **MISSIONS**, entitled "The Whole Family and My Neighbor Too", with seven persons in the cast, a father, a mother, a grandmother, a neighbor woman, a college boy, a teen-age girl, and a 10-year-old girl. Scenery and stage equipment are simple and can easily be arranged. Mimeographed copies of this play will be furnished on request. Select your cast now, plan your rehearsals, and give the play as a program feature of some meeting in October or later.

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Baptist Divinity School he assisted the Editor of MISSIONS in reporting the American (then Northern) Baptist Convention at San Francisco in 1949. See MISSIONS, June, 1949, pages 355-362.

• HELEN MORSE WIGGINTON (Mrs. Frank C. Wigginton) is National

Chairman of Christian Social Relations of the National Council of American Baptist Women.

### Crozer Theological Seminary Annual Pastors' Conference

The annual Pastors' Conference at Crozer Theological Semi-

nary, Chester, Pa., will open with a dinner session on Tuesday, October 2nd, and close with the luncheon session on Thursday, October 4th. Scheduled for program participation are Dr. Albert E. Bailey, author and lecturer, Dr. Gordon E. Bigelow of the First Baptist Church of Beverly, Mass., who will preach the conference sermon, Dr. Roy A. Burkhart of the First Community Church, Columbus, Ohio, Prof. Elmer G. Homrighausen of Princeton Theological Seminary, and the Editor of MISSIONS. All friends, and especially pastors, are invited to attend this conference. For information and registration write to Prof. Robert E. Keighton, Crozer Theological Seminary, Chester, Pa.

## LETTERS

*from the Editor's Mail Bag*

Regarding your editorial, "Congress Should Repent in Sackcloth and Ashes", I write to say that I have heard at least three different versions of present famine conditions in India and even yet I cannot say that I know the truth. The first is that there is no more than the "usual" amount of famine and hunger in India. The second is that there is plenty of grain for India available in Pakistan but that India will not buy the grain from Pakistan because India is engaged in a "trade war" with Pakistan. And the third is that because of this economic or trade war. India deliberately curtailed her own food acreage and food production in order to plant jute for export purposes in her trade war. However at this time of concern for India it might be useful to explore just what is the right and duty of a government. It seems that a great many Americans have lost their American instinct and have forgotten some very fundamental facts. . . . I am for any an all welfare, *but not by government!* Let us keep the hands of politicians off of welfare work. I

know of no passage in the New Testament that reports our Lord commanding that pressure groups get busy and petition the Sanhedrin or other legislative body in His time to provide handouts. He did command, however, "For ye have the poor always with you, and whosoever ye will ye can do them good." That was a personal appeal and not an appeal to government.—*Edward G. Wentzel*, Philadelphia, Pa.

Please permit me to thank you for your June issue which reported the Buffalo Convention and which was an issue of unusual merit.—*Rev. Joseph M. Dawson*, Washington, D. C.

In your editorial evaluation of the Buffalo Convention you deery the fact that only about 25% of those who registered for the Convention were in attendance at its sessions. . . . Our constituency should know that with the increased size of modern conventions and the attendant cost, it is imperative for local committees to secure thousands of pre-Convention registrations regardless of whether these people plan to attend the convention sessions. For Buffalo we secured more than 6,000 pre-Convention registrations knowing very well that only a small percentage would actually attend the Convention. I cite these facts not to criticize the method of Convention promotion, for a case may be made for the fact that it increases interest and attendance of lay people in the Convention area; but it does open the way for such misunderstanding of the actual attendance as your editorial revealed. It is doubtless true that many visitors and delegates could not resist the beauty and wonder of Niagara Falls. Let us correct any possible impression, however, that they were more "truant" than Baptists have been at previous annual meetings of the Convention.—*Rev. H. Victor Kane*, Niagara Falls, N. Y.

I read your Convention editorial with great interest. My pastor and I were much disappointed in much that took place at Buffalo. By Wednesday

## Grand Music At the Buffalo Convention

Here is the Franklin College Concert Choir exactly as it appeared while providing one of the bright spots on the program of the annual American Baptist Convention, at Buffalo, N. Y., on Thursday, June 14, 1951. For the members of the choir this was the climax of a year of concert work.



The Franklin College Concert Choir on the platform at Buffalo

It is often surprising, yet significant, to people who learn for the first time that the Franklin College Concert Choir is composed mostly of students whose major interest in Franklin's liberal arts program is not music. This is a part of Franklin's strong emphasis upon music and dramatics as wholesome extracurricular enrichment.

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## FRANKLIN COLLEGE

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of the Convention week we both felt that something was lacking. I find that others felt the same way and I have been trying to analyze the reasons. An attitude of defeatism seemed to prevail. In presenting the budget for the year it was intimated that it was useless to aim higher. You cannot expect the average delegate to rise high in enthusiasm if there is a defeatist attitude at the top. I feel that we are only playing at religion. It is not a vital factor in the lives of many people. Honesty no longer prevails in many situations. Crime has had the spotlight turned on it and yet legislatures are considering legalizing charity and church gambling games. . . . When you merely play at religion, people will not respond. I am quite sure that this explains why thousands of Baptists were not at our Buffalo meetings.—*C. E. Brockway, Sharon, Pa.*

The last issue of **MISSIONS** is "tops". My hearty congratulations on your unbiased and Christian editorials and your undaunted stand in declaring the "whole counsel of God." I am particularly anxious that an increasing number of our people subscribe to **MISSIONS** and so in conference with our Woman's Missionary Society and our Men's Council, we plan a special subscription campaign this month.—*Rev. Martin Luther Long, Burbank, Cal.*

NOTE—To Pastor Long, sincere thanks. To other pastors a suggestion to do likewise.—*Ed.*

I am always impressed with **MISSIONS'** excellent appraisal of what goes on in our world, and the surgeon-like skill you have in applying the remedial forces of your Christian faith to the problems of the world.—*Emory Stevens Bucke, Editor of Zion's Herald, Boston, Mass.*

**MISSIONS** is always a most welcome addition to my reading and it is quoted at frequent intervals. More strength to your wrist or your elbow, or whatever it is that you use to compose its contents.—*Prof. Archibald G. Adams, Temple University, Philadelphia, Pa.*

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### WABFMS

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## WORLD COMMUNION SUNDAY

October 7, 1951

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**I**N this era of international upheaval a wider circulation of MISSIONS Magazine is essential (1) for Baptist unity and morale, (2) for the spread of information regarding Baptist world wide ministry and service, (3) for growth of an intelligent Baptist constituency aware of world

## *An Announcement About Reduced Prices for Extended Subscriptions*

events and their significance for the world mission of Christianity, (4) for sustaining loyalty to historic Baptist principles which are being threatened everywhere. The Committee on MISSIONS therefore offers the following reduced subscription rates.

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*This offer becomes effective Sunday, September 30, 1951 and expires two weeks later on MISSIONS MAGAZINE SUNDAY which will be observed on Sunday, October 14, 1951. Two extra days will be allowed for the mailing of subscriptions. No subscription letter postmarked after October 16th can be accepted at this bargain subscription offer.*

Note that the regular subscription rate remains unchanged, \$2.00 for an individual subscription and \$1.50 at the Club Rate where five or more people in the same church or local community are subscribers.

Club Managers have been informed of these reduced rates for extended subscriptions. See your own Club Manager immediately or fill out the coupon and send with check, money order, or postal note to MISSIONS.

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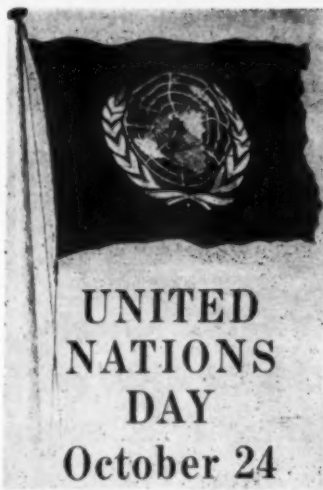
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## UNITED NATIONS DAY

October 24, 1951

*The five posters on this page announce United Nations Day in five languages, English, French, Chinese, Russian, and Spanish*



*The photograph below was taken at the historic moment of silent prayer and meditation at the opening session of the organization meeting of the United Nations, in San Francisco, Cal., April 25, 1945, in the same auditorium in which the Japan Peace Treaty Conference met last month*





# MISSIONS

VOL. 149 NO. 8



OCTOBER 1951

## Two Thousand Years of Peace

**F**OR many months a candle factory has been making a giant candle, 16 feet high, at a cost of \$25,000, the highest price ever paid for a candle. On United Nations Day, October 24, 1951, it is to be lighted as the Peace Candle at the new United Nations headquarters on the shore of New York's East River. The candle will be lighted on each recurring United Nations Day. It has been so proportioned that if burned one day each year it will last 2,000 years. Due to a secret formula it is smokeless and dripless and is decorated with the 60 flags of the United Nations delicately painted on it in oil.

What lovely symbolism! It is so simple that a child can understand, yet so profound that every chair occupant in the General Assembly Hall of the United Nations must ponder earnestly about his fearful responsibility to realize the dreams and the aspirations of mankind for peace. Year after year an exquisitely meaningful candle lighting ceremony will remind 60 nations, and those later to be added to United Nations membership, Germany, Japan, Communist China, and others, that six years ago this organization was created at San Francisco for one purpose. It is admirably expressed in its Charter, "to save succeeding generations from the scourge of war—to maintain international peace and security . . . to promote the economic and social advancement of all peoples . . . to combine our efforts to accomplish these aims."

Will this annual candle burning symbolism really assure humanity of 2,000 years of peace? With due respect to some magnificent

political achievements of the United Nations during its six short years, its immense relief undertakings for the sick, the hungry, the victims of war, the refugees, and its many services for the welfare of humanity, the answer to the question nevertheless depends on the Christian people of the world. *As an organization the United Nations is only as strong as the Christian public opinion that sustains it.* Building the foundations of world order, peace, and security, is essentially a spiritual task. It is not a military, nor a political, nor an organizational problem. The tensions that divide the nations into two huge armed camps, one under Russian control and the other under American domination, and the recurring world crises of our time are basically moral and spiritual. The tensions and the crises can be resolved only by the spiritual renewal of men and of nations. It is a slow, tedious, difficult process. With Christian devotion, sublime faith, infinite patience, and sacrificial service it can be achieved. Larger sympathy, more sincere understanding of other people and their problems and needs, and a deeper awareness of America's global Christian responsibilities in this time of unparalleled American power, will help.

Fundamentally, however, only a transformation of the hearts of men by the grace of God can give the necessary assurance. By directing our energies and support toward that objective we shall make the lovely symbolism of an annual candle lighting ceremony really meaningful, and we shall thereby help to assure 2,000 years of peace.

# The World Today

Current Events of Missionary Interest



*This Chinese communist postage stamp reveals Russian Chinese friendship*

## The 40th Anniversary Of Revolution in China

**O**CTOBER brings five significant anniversaries: World Communion Sunday on October 7th; MISSIONS MAGAZINE SUNDAY on October 14th; United Nations Day on October 24th; the 65th Birthday of the Statue of Liberty on October 29th; and on October 10th the 40th anniversary of the Chinese Revolution under Sun Yat Sen which resulted in the establishment of the Republic of China on October 10, 1911. This is referred to as "The Double Ten" because the Revolution culminated on the 10th day of the 10th month.

In view of what has happened in China during the past 40 years it can hardly be said that revolution has there come to an end. These 40 years have not been easy or pleasant years for the Chinese people who deserve American sympathy whatever may be American opinion regarding Chinese communist rule. These 40 years have been years of civil war when numerous war lords fought one another to gain control, years of cruel aggression and occupation by Japan, and years of communist expansion, spectacular currency inflation, a missionary exodus unparalleled in the history of Christianity, and Chinese participation in the war in Korea. Much of China's present trouble is due to incredible and inexcusable blunders like the transfer of Manchuria from Japan to Russia, the failure to

fulfill the promise to restore Formosa, and the denial of the present Chinese Government to membership in the United Nations. There are more than 400,000,000 people in China. If the United States withdraws its friendship these 400,000,000 people will inevitably be driven into solid friendship with Russia. It is as simple as that.

The 10th of October should prompt some serious reflections on current American attitudes toward the Chinese people.

In commemoration of the extended visit which the Chinese Communist leader General Mao-tse-tung made in Moscow last year, the Chinese Government issued a special postage stamp which is reproduced on this page by courtesy of *The Presbyterian Record* of Toronto, Canada. There could be no evidence more conclusive of Russian Chinese friendship and of solidarity of communist purpose than this postage stamp which portrays the vast extent of European Asiatic communism from the shores of the Baltic Sea to the Pacific Ocean. Note the picture of the towers of the Kremlin in Moscow at the left and the Temple of Heaven in Peking (Peiping) on the right. In the center Joseph Stalin and Mao-tse-tung clasp hands in enduring friendship. Here is postage stamp symbolism that should cause immense concern. How to live at peace with this vast, powerful combination of Russia and China presents to the American people the greatest and gravest problem that they have ever faced.

## A Pilgrimage in Greece In Memory of St. Paul

THIS past summer witnessed an interesting pilgrimage in Greece in commemoration of the 1900th anniversary of the landing of St. Paul. Sponsored by the Holy Synod of the Church of Greece, and called The Festival of St. Paul, the pilgrimage whose members represented various denominations, included stops at Saloniki, Philippi, Nicopolis, Corinth, Crete, and Rhodes, thus following the route of Paul's missionary travels. The Roman Catholic Church refused to participate, not even in memory of the great apostle. The reason cited in *The Lutheran* (official paper of the Lutheran Church) was the refusal of the Greek Government to exchange ambassadors with the Pope. In the American delegation were Methodist Bishop G. Bromley Oxnam, his son, Dr. P. H. Oxnam, Episcopal Bishop L. L. Scaife, Lutheran Pastor Stewart W. Herman, and others. The American Baptist Convention sent no delegate but Secretary Reuben E. Nelson sent a message of greeting in behalf of American Baptists to the Church of Greece. The final service was held on Mars Hill in Athens where Paul delivered the historic oration that is recorded in *The Book of the Acts*. The program also included receptions by Greek Church officials, visits to archaeological excavations and exhibits, a formal reception by King Paul, and a special performance of the oratorio, St. Paul.

## The Pope Exchanges Ambassadors With the Philippine Islands

THE Pope has achieved another diplomatic victory through the recent exchange of ambassadors with the Philippine Islands Republic. The Manila Government has appointed former Supreme Court Justice Manuel Moran as its first ambassador to the Vatican and the Pope has appointed Archbishop Egidio Vagnozzi with the title of Apostolic Nuncio as his ambassador to the Philippine Islands. Archbishop Vagnozzi has had previous diplomatic experience as the Pope's Ambassador at Delhi, India, and at Paris, France. The result of this exchange will inevitably give the Roman Catholic Church as a revised Spanish Catholicism in the Philippine Islands the preferential treatment which it enjoyed for 400 years prior to the 48-year American occupation from the close of the Spanish-American War of 1898 to 1946 when the Islands achieved their complete political independence. What effect this preferential treatment will have on evangelical missionary effort, on the missions of American Baptists and other denominations, will likely be revealed in due time. Fortunately the Philippine Constitution guarantees religious freedom. Nevertheless under the stimulus of a revived Spanish Catholicism the pattern of Protestant restrictions and discriminations in Spain could easily be repeated in the Philippine Islands.



## Remarkable Remarks

Heard or Reported Here and There

● WE NEVER NEED TO FEAR the expression of ideas; we do need to fear their suppression.—*President Harry S. Truman*



● IF WE ARE TO PRESERVE CIVILIZATION we ourselves must first remain civilized.—*Prime Minister St. Laurent*



● YOU CAN NEVER CONQUER ONE TYRANNY with another tyranny. You can only conquer tyranny by freedom.—*Rev. W. T. Townsend*



● ALL THE FERMENT IN THE WORLD TODAY is not communist inspired. A large part represents an upsurge of peoples who have long suffered in poverty and misrule and whose sub-normal living

constitutes a challenge to the more favored nations.—*General George C. Marshall*



● THE MORE YOU SWEAT IN PEACE the less you bleed in war.—*An ancient Chinese proverb*, quoted by Admiral William M. Fechteler. (NOTE—The Admiral used the quotation to support American military preparedness. To the Christian it carries a basically different application and emphasis.—ED.)



● AN AMERICAN FOREIGN POLICY that is aimed chiefly at impressing a group of men in the Kremlin at Moscow and that subordinates the problem of a billion Asians and half a billion Europeans is a policy that is doomed to failure.—*Stephan G. Cary*, American Friends Service Committee



# Baptists in the Land of Coffee and Mahogany

*An account of a brief visit to Nicaragua, land of coffee and mahogany, which Christopher Columbus discovered 450 years ago and which since 1917 has been a flourishing and successful mission field of American Baptists*

By R. DEAN GOODWIN



ABOVE

*Secretary Wilbur Larson chats with the Nicaraguan General Luciano Astorza, who donated 7000 cordobas, (approximately \$1,000) to the building fund of the First Baptist Church in Managua*

BELOW

*The Baptists of Nicaragua are fond of music and they love to sing. This well trained choir sings every Sunday to the delight and inspiration of the First Baptist Church in Managua*



**N**ICARAGUA is one of the oldest European settlements in the western hemisphere, and it is one of the youngest mission fields of American Baptists in Latin America.

Trade winds that blow incessantly from east to west blew the ship of Christopher Columbus to Nicaragua on his fourth voyage, in 1502. In the wake of his ship came the *conquistadors* who established Spanish colonies a century before the *Mayflower* landed at Plymouth Rock. Gil Gonzalez Davila and Francisco Hernandez de Cordoba were two of the earli-

est explorers who penetrated the interior. In 1524 Cordoba founded Leon and Granda, two of the large cities of Nicaragua. Cordoba's name is given to the money used in Nicaragua today.

Learning has been highly regarded in Nicaragua for centuries. One of the oldest free lending libraries in Latin America is in the capitol city, Managua. Poets are honored by Nicaraguans. Ruben Dario, a native of Leon, was one of the major forces in modern Spanish poetry. A large monument in Managua speaks of his greatness.

Nicaragua is strong commercially. In area it is the largest Central American republic. The forests produce mahogany, an important product in the export trade. The law requires that two mahogany trees be planted for each tree cut down. Coffee grows in plenty. Bananas, cotton, rubber, gold, and sisal are other commercial products. United States engineers have surveyed the country with a view to digging a canal across the southern lowlands. There is precedent for this. Commodore Vanderbilt operated boats up the San Juan River to transport the gold seekers of 1849 across Lake Nicaragua so that they could continue over the narrow strip of land to the Pacific Ocean, where sailing vessels took them to California. The proposed canal would follow nearly the same route.

Many Indians still live in Nicaragua. One large tribe has given its name to the east coast—the “Moskito Coast.” Although the name is pronounced the same as the name of the familiar insect, there is no relationship. These Indian inhabitants are being evangelized by a Moravian mission that was started in 1849. For 200 years the east coast was a British protectorate. So English is a commonly used language.

The American Baptist Home Mission Society has its mission in the West of Nicaragua where the peoples are a mixture of Spanish and Indian. Indians still have their villages on the outskirts of larger settlements in the west. An Indian chief, Nicarao, who lived on the shores of 100-mile-long Lake Nicaragua, that separates east from west, gave his name to the country. “Nicarao” was later changed by the Spaniards into “Nicaragua”.

Spanish-Roman Catholic culture with its superstitions and practices was grafted upon the deep-rooted Indian culture. For example, the Indians feared the volcanoes that form the mountainous backbone of Nicaragua. Six of the 23 volcanoes are still active. The Indians thought that evil spirits lived in the volcanoes. In colonial times Spanish priests climbed to the tops of the volcanoes, planted the cross there, and baptized the mountains. In the early years those who attempted to

scale Mount Momotombo, the most famous volcano, never returned from the climb. Momotombo came to be known as the rebel volcano. On the basis of this legend Victor Hugo wrote his poem, “*Les Raisons du Momotombo*.” But in recent years 4,125 foot-high Momotombo has been climbed several times and the climbers have returned alive.

American Baptists came to Nicaragua in 1917. The American Baptist Home Mission Society was moved to begin the work here “on account of the spiritual destitution of the people,” and at the request of the Congress on Christian Work in Latin America which met in Panama City in 1916. Providentially the way had been prepared for the missionaries. Rev. A. B. DeRoos, later an evangelist of the Home Mission Society in Mexico, had already established an independent mission in Nicaragua. Miss Eleanor M. Blackmore, an English nurse, had labored in the mission. She was adopted in 1917 as a missionary of the Woman’s American Baptist Home Mission Society.

Within a year after the Baptist mission began, a church was organized in Managua and two missions were opened in nearby cities. Three native workers were chosen to do evangelistic work. Converts multiplied in number. The Woman’s American Baptist Home Mission Society started primary schools in four towns and Miss Dora DeMoulin, Woman’s Society missionary, started a school that included all grades through secondary school. That school is now known as Colegio Bautista. Its secondary school is administered by the Home Mission Society, with Mr. Lloyd Wyse as Director.

Managua, Nicaragua, has become one of the strongest centers of missionary activity that Baptists have in Latin America. In addition to Colegio Bautista there are the Evelyn Briggs Cranska Hospital, a strong self-supporting church, several other churches and missions, a boarding home for girl students at the Baptist school, a bookstore, a colporter missionary, a Baptist Seminary, and many Baptist citizens, some in humble circumstances and some influential.



*LEFT: Philip Wyse, son of President Lloyd Wyse of the Baptist College in Managua, is the gifted pianist at the First Baptist Church. CENTER: This monument is not in memory of some general or politician but in memory of Ruben Dario, a Nicaraguan poet. RIGHT: Dr. John S. Pixley scrubbing his hands preparatory to a surgical operation, while Secretary Wilbur Larson watches with interest. The Secretary also wears a surgical mask*

The people one meets in the mission work in Managua are themselves witnesses to the effectiveness of Baptist missions. In the First Baptist Church on any Sunday is an elderly man. His Bible in Spanish Braille is in his lap, and he is reading from it with his fingers, for he is blind. He is remembered as a man who once was well known in Managua as a beggar who abused and cursed those who gave him no coins. With the coins he frequently bought alcoholic drinks that made his disposition even more ugly. Then through the witness of a Christian he learned of Christ and was transformed by Him. He declared that a Christian should make his own living if he could, and so he learned to grind knives and scissors to support himself. He is no longer a beggar. He said, too, that a Christian should be able to read the Word of God. So he taught himself to read Braille. The American Bible Society gave him portions of the Bible in Braille. His presence in church each Sunday with his Bible, and his daily conduct, together witness to what Baptist missions can mean to the people of Nicaragua.

In the school offices and at the church one will also meet Don Gonzalo Castellon, the school treasurer. Until recent years this layman had a responsible job with a business

firm. The school needed his services, and so he was employed by the school at no increase in salary. A year later the business firm asked him to become manager of one of their branches, and they offered to give him a salary that was more than double what he received from the school. In addition they would give him a house and all his utilities. Should he accept? He prayed about it earnestly. He declined the offer. At the same time he said to his Christian friends, "If I had gone to the business firm I would have had more money; if I remain with the Baptist school I will have more religion." In addition to his work with the school he is one of the faithful trustees of the church.

Dr. John Pixley, head of the hospital, is known to many Baptists. What the people think of him in Nicaragua is in itself a testimony. The poor and the rich both love him. The poor receive from him the same medical treatment and surgical skill that he gives to wealthier patients. Nicaraguan doctors who have studied in the United States and know our medical leaders, told me that they see in Dr. Pixley the fine qualities that they have seen in the best doctors in our country. They marvel that a man of his skill would work on the salary of a missionary. English coffee



planters and merchants told me how important Dr. Pixley and the hospital are to them and their workers. They said that they bring patients to the Baptist hospital in Managua from distant mountain plantations because they have confidence in Dr. Pixley. Dr. Pixley and the Hospital are powerful witnesses to what Jesus Christ means to American Baptists.

Mr. and Mrs. Lloyd Wyse, and Miss Marcia Cudworth of the Woman's Society, administer the affairs of a school that enrolls 800 boys and girls of elementary and secondary school grades. When the school closed in March for vacation, the registrations quickly were taken up so that it opened again in May with 800 registered and more wanting to come who could not be accommodated. From this school come many of the lay leaders for the Baptist churches as well as ministers, doctors, and other professional men.

Three major building projects are now being carried out in Managua. The hospital is building an addition to take care of the patients who would come if there were room for them. Dr. Pixley tells of an expectant mother who came to the hospital one evening, whose baby was delivered during the night, and who had to leave in the morning because the room had already been promised to another patient who came in at 8:00 o'clock the same day.

The church is about to have a building of its own. It has grown to self-support and strength under the guidance of Rev. Arturo Parajon, the pastor. Its only meeting place has been the auditorium of Colegio Bautista. That auditorium is open on each side, with no walls. Tropical rains blow in upon the congregation in the rainy season. Now the Home Mission Society is helping the church to erect its own meeting house. A member of the church, General Luciano Astorga, in April gave a check for over 7,000 cordobas (over \$1000) to bring the building fund of the church up to a point where it would be possible to qualify for assistance from the Home Mission Society and begin building.

The school has a building program. Dormitories for boarding students are crowded beyond capacity. Yet many of the Baptist youths of Nicaragua want and need the education offered by this Baptist school. If the school is to serve Nicaraguan Baptists and train the leaders for the churches, it must expand.

Rev. Robert Dixon has been General Missionary in Nicaragua since 1940. He and Mrs. Dixon lived at Masaya. While they lived there the Seminary also was located near Masaya. In 1950 the Dixons went to Berkeley, Cal., for their furlough. Here Mr. Dixon became ill and the doctors have not consented to his return to Nicaragua. So it became necessary to move the seminary to Managua this year. This



LEFT: Paul Wyse, son of President Lloyd Wyse of the Baptist College in Managua, and his pet Bambi. CENTER: The Baptist Book Store in Managua. RIGHT: Dr. John S. Pixley examines the architect's plans for the new hospital in Managua

school is responsible for training pastors both for Nicaragua and for El Salvador.

Dr. Jose Maria Ruiz is one of the teachers in the Seminary. He was a Roman Catholic priest, educated for the priesthood in Rome. He was converted a few years ago and has become an outstanding Baptist leader. Three years ago because of some error of the people in the parish, the Roman Catholic bishop placed an interdict on the town of Diriomo where Dr. Ruiz once served as a priest. Thus no masses were said in the city. Some religious people who wanted Christian worship, sent for Dr. Ruiz. He came and began Baptist Church services in a home. By the time the interdict was lifted, Dr. Ruiz had a Baptist congregation meeting regularly, for prayer, worship, and witnessing. He arranged for a graduate of the Seminary to become the pastor. A congregation of 100 now fills the meeting house. Besides teaching in the theological school, Dr. Ruiz is a powerful evangelist. Because he knows the mind of those who have been reared in the Roman Catholic culture, he is able to interpret the Christian faith to them convincingly.

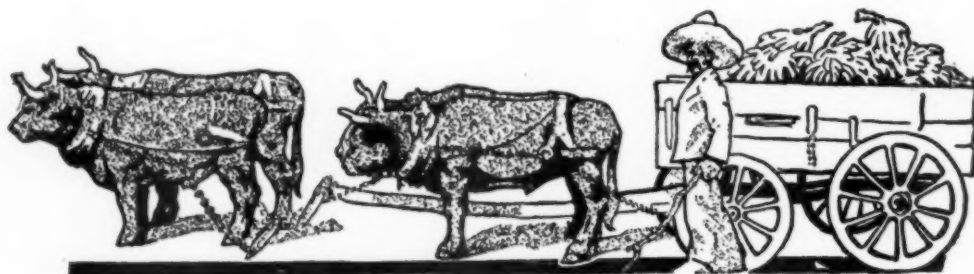
Although there are 18 Baptist churches and 56 preaching stations in Nicaragua, with the Robert Dixons unable to return to the field, there is no ordained missionary in the country from the United States. There are, however, pastors of exceptional ability, such as Dr. Ruiz and Dr. Parajon.

In Nicaragua, as in other home mission fields, the moral conduct of converts to the evangelical faith is expected to be noticeably different from the conduct of others. For example, many homes have been established here without civil or Christian marriage. When persons are converted in the Baptist

churches, if they maintain such a home, they are required to make the home situation right with a Christian marriage ceremony before they are baptized. One man who was converted had more than one family. That presented a moral dilemma. He decided to become the Christian head of the largest family. A son of that family has become one of the best pastors and preachers in Nicaragua; daughters of the family are now wives of Baptist pastors.

The volcanoes of the land make problems for churches, too. The town of Leon had been sprinkled liberally with volcanic ash a few weeks before I was there. The tile roof of the church building had to be removed and the powdery ashes swept away to prevent them from sifting down upon the congregation.

It was in the Roman Catholic church in Leon that I saw a woman kneeling in adoration before the image of Jesus. Those who know Latin America will say that such a sight is seldom seen; it is before the image of Mary that most people bow. Images of the Madonna and Child are seldom seen anymore. The image of Jesus has been removed. That of Mary remains and it is she to whom the people pray. When it is said that the missionaries bring the gospel of Jesus Christ to the people and that they hear it for the first time in their lives when they hear the missionary, it is literally true. The truth that Jesus Christ was born of the Virgin may be known in Latin America. The good news, that by repentance and through faith in Him people may begin now a completely transformed and eternal life, was not known until missionaries came. People hear this news gladly now because they see the results clearly demonstrated in the daily witness of Christian people.



# Shadows and Light

## In the World Mission of Christianity

*A frank appraisal of the present situation in the world mission of Christianity by an authority on foreign missions who acknowledges the existence and disturbing influence of the world's turmoil but is nevertheless hopeful, confident, and optimistic about the future*

By KENNETH SCOTT LATOURETTE

**W**HAT can we hope for today in world missions? Some people believe the answer to be obvious. "Nothing", they say. They have always been pessimistic, and current conditions appear to confirm them in their pessimism. Even some who have been enthusiastically committed to the Christian world mission of the church are perplexed and dismayed. Burma, the oldest mission field of American Baptists, has been in turmoil for more than a decade. Church properties have been destroyed. Many Christians have perished. Large numbers of churches have been scattered. The disorder has borne especially heavily upon the Karens. It is among the Karen people that the advance of the gospel had been the most marked. China, a major mission field of most of the churches of the United States, is closing. Almost all missionaries have left the country. Some were "deported" after humiliating public "trials". Chinese communist rulers are firmly in the saddle, and there is no likelihood of their soon being unseated. They are putting increasing pressure on the Chinese Christians. Should they remain in power for any considerable time, the churches will lose in numbers, and in some places will probably die out. The communists triumphantly declare that in 25 years they have been far more successful in changing China than has Evangelical Christianity in nearly 150 years. Moreover, the communist shadow falls darkly over Korea, Japan, and the Philippine Islands. In India the future of Christianity is by no means secure. Political stability is far from

being assured. Although communists constitute a small minority, they are seeking to take advantage of the poverty and the unrest to spread their propaganda. In the Near East a resurgent Mohammedanism, reinforced by nationalism, is giving the Christians a bad time. Throughout Russia and Central Europe, communism is dominant and is either seeking to strangle the churches or to use them as tools. And over all mankind hangs the threat of a third World War.

In these dire circumstances what hope is there for the missionary enterprise? Is it carried on by only a few thousand men and women scattered thinly over the globe, in the face of rapidly rising costs, and backed by merely a few million dollars a year, really only a small fraction of the total giving of American Christians? Only a minority of professed Christians take foreign missions at all seriously.

Let us thank God that this is not all the picture, nor is it the whole truth. While doors are closing in some lands, they are opening widely in others. Only ten years ago American missionaries were either coming out of Japan or were soon to be interned. Today Japan is open to the gospel as never before. The Philippines challenge us. Indonesian Christians are asking American Christians for missionaries and funds. In India great areas are ripe for harvest, especially among the primitive tribes and the people of the Assam hills, where Baptists have a special responsibility. In Africa south of the Sahara Desert the old tribal patterns of life are rapidly



disintegrating. Now is the time to reach the African peoples with the gospel and to train leaders for their churches. In spite of sporadic persecution in Mexico and Colombia, Latin America is singularly open to evangelical Christianity and here Protestant churches are growing. In Brazil, the largest country in South America and with more square miles than even the United States, evangelical Christianity is advancing by leaps and bounds.

Far from having failed, foreign missions have been amazingly successful. Christians cannot be true to their faith and use the spectacular methods employed by communists. The fruits of the spirit do not yield themselves to statistical measurement. Yet today, with the possible exception of Afghanistan and Mongolia, there are churches in every country on earth. In most countries Christians are a minority, and in some great lands like China, India, and Japan, they are very small minorities. But in the past 40 years, in spite of the stress of two world wars, they have been growing minorities. In 40 years they have almost trebled in India. In China they have increased, in spite of civil strife and the Japanese invasion. We hear of baptisms even in areas controlled by Chinese communists. Christians have more than trebled in Africa south of the Sahara. In Sumatra the remarkable Batak church added several tens of thousands to its membership after 1941 and that during years when it was deprived of missionaries and was under Japanese domination. Even in Arabia, the home of Mohammedanism, where Christians are still very few in number, they are increasing.

Not only are Christians multiplying in countries where 50 years ago they were small in numbers, or entirely lacking. What is even more important, the gospel is taking root in these lands. We now speak of the "younger churches" and "the lands of the younger churches". By this we mean that in Asia, Africa, Latin America, and in the islands of the Pacific, where a century and a half ago there were almost no evangelical Christians, churches have come into being. Until lately

they were almost entirely dependent on missionaries and funds from the "older churches" of Europe, Britain, and the United States. Except in China, where they are prevented by the communist government, they continue to ask for missionaries and financial aid. They need both, for the task before them is too huge to be met without assistance. Yet more and more the "younger churches" are producing their own leaders, are bearing the financial burden of their own support, and are sharing in spreading the gospel in their own and in other lands. In ability, education, and devotion many of their leaders compare favorably with those of the "older churches".

The quality of these "younger churches" and their leaders gives us confidence for the future even in regions where communism seems triumphant. In China there have been and will be defections from the faith and the ranks of Christians. But a solid nucleus is there and will be firm in the faith. Churches may be forced into hiding, and may take forms different from those to which we have been accustomed. Already some new kind of Christian fellowships are appearing, as in the "Little Flock" and the "Family of Jesus". There have been and there will continue to be martyrs, but their witness will bear fruit. We have watched the survival of the faith in Korea under both Japanese and communist persecution. Whether in Korea or elsewhere the seed has been too deeply planted to be uprooted easily or quickly.

Moreover, the Bible continues to be read and "the Word of God" is not bound. Each year it is being translated into more tongues and its circulation mounts.

By way of further encouragement, we need to recall that Christians are coming together in new ways and as never before. This is not primarily through what is usually called "organic union", or the fusion or merger of existing denominations. There is some of that, as in the church of South India, the Church of Christ in China, and the Church of Christ in Japan. However, many of us are convinced that true Christian unity is not necessarily realized or achieved in that fashion. We look

rather to such bodies as the National Council of the Churches of Christ in the United States of America, The World Council of Churches, The International Missionary Council, the World Student Christian Federation, and the World Council for Christian Education. In these interdenominational fellowships Christians come together *without sacrificing their denominational loyalties or the historic witness of their respective churches*. They have as their primary purpose cooperation in evangelism, and in making the gospel of Christ effective in the life of mankind. In doing so they realize their basic unity in Christ. By contributing what they have learned of Him through their distinctive heritages, all increase in their knowledge of Him who is the Lord and Saviour of all. In this expanding worldwide Christian fellowship there is a unity which rises above the divisions that separate races, peoples, and nations. In it are embraced both "older" and "younger churches". It is by no means perfect, nor does it yet embrace all those who profess and call themselves Christians. But it is a growing fellowship in unity.

We need to remember also that the gospel was born in the seeming weakness of the Babe in Bethlehem's Manger, and it has as its central symbol the Cross, which at that memorable Passover season appeared to man nothing more than tragic and complete defeat. We must not forget that God's ways are not our ways, nor our thoughts His thoughts. We have the promise that God's word will not return to Him void but will accomplish that which He pleases and will prosper in the thing whereto He sends it.

We do well to remind ourselves that some of the greatest advances of the gospel have begun under most unfavorable conditions. William Carey sailed for India from England when across the English Channel, France was ablaze with revolution. He had his first difficult years in India while the war was being waged which grew out of that revolution. Adoniram Judson was captured by a French privateer on his voyage to England to seek

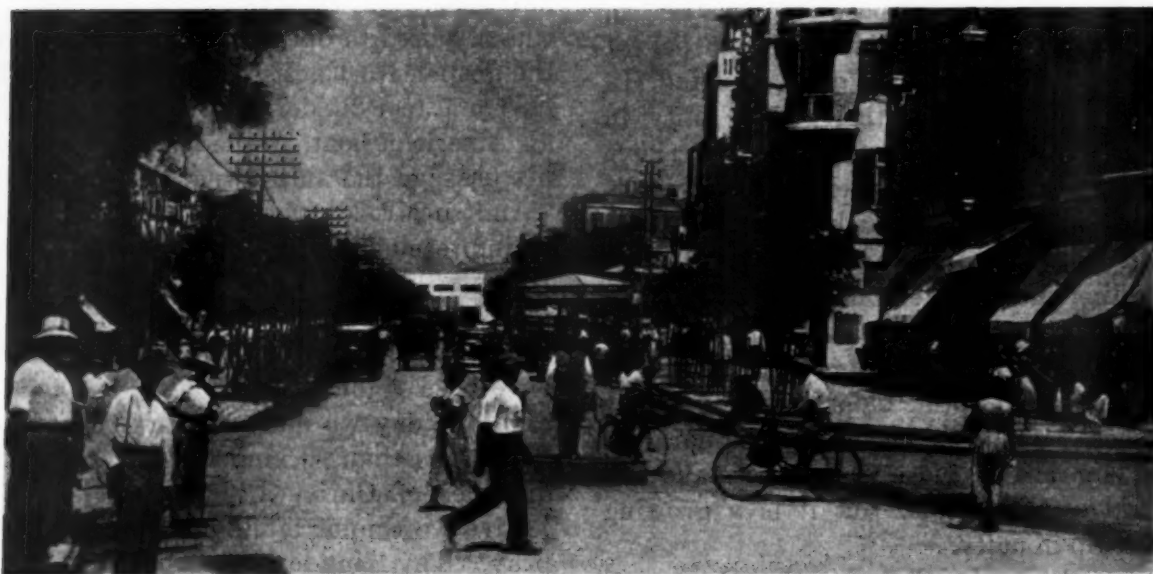
the cooperation of the London Missionary Society. He and Ann Haseltine Judson and Luther Rice embarked in India in the midst of that same world upheaval. Nor should Baptists ever forget the fashion in which Judson was imprisoned during a war between Great Britain and Burma and not only he but his precious translation of the Scriptures appeared for the moment to have been in vain. It was during that series of wars that Robert Morrison, the first Protestant missionary to China, sailed to open the Chinese Empire to the gospel. No English ship would take him. He came to Philadelphia to seek passage on an American boat. As he was arranging for his passage the ship owner cynically asked, "And so Mr. Morrison, you expect to make an impression on the vast empire of China?" Drawing himself to his full height Morrison replied, "No sir, but I expect God will". The course of history has proved Morrison to have been right.

In our day we must dream and act in no less terms than seeking to make all nations disciples of Christ. Unless that is our objective we cannot intelligently and sincerely pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven". Those words should stick in our throats if we do not really mean them and think into their mankind-embracing scope. The responsibility is in part ours, but it is also God's. We must be faithful witnesses "beginning at Jerusalem" and "to the uttermost parts of the earth". We must use our best intelligence in our methods so as to witness that those who hear shall understand and recognize the pertinence of our witness to their needs and the needs of the world. Yet we must not be anxious about the result. If we are faithful we have the assurance of our Lord's abiding presence. Even though at times God may not seem to care or may even appear impotent and defeated, we must remember Calvary and recall that Calvary was followed by the empty tomb, the risen Christ, and Pentecost. We can be assured that no matter how dark the immediate present, God is standing within the shadows keeping watch over His own.

# The Hot Spot of the Near East

*Personal observations and impressions of one of the world's danger zones, the Holy Land, once known as Palestine and now a great portion of it under its new name of Israeli, where all is not well and where all cannot be well so long as wrong and injustice harass a large part of the present population*

By RALPH E. KNUDSEN



*Street scene in Tel Aviv, the population of which is almost 100% Jewish. The photograph was taken at exactly noon (note the minimum shadows) late in June, and the traffic officer stands under an umbrella well protected from the noonday sun*

**O**N MY recent visit to the Near East, nearly seven weeks were spent in Palestine. It was my privilege to visit the Arab and the Jewish sections of the divided country. I am writing as a Christian who is disturbed because of what has happened and is happening. All is not well in this land of the Bible. Moreover, all cannot be well so long as wrong and injustice continue to harass and debase a part of the peoples of that land.

## BACKGROUND FOR THE PRESENT SITUATION

The Balfour Declaration of 1917 by the British government gave hope to those who wanted a national home for the Jewish people. The First World War ended with Palestine under a British mandate, and a period of peace and development for all peoples in that

land. Many today would welcome such conditions again rather than those which exist now. The Zionists have ardently worked for a national Jewish homeland. They have worked untiringly and must be given credit for much that has happened to bring about the new Jewish state, Israeli, which was proclaimed on May 14, 1948.

However, the withdrawal of the British forces in 1948 gave an opportunity for the explosion which soon brought about the Arab-Jewish war. The war was bitter and the scars are yet unhealed.

Numerous border incidents indicate that the Jew and the Arab are still at war. The conflict did not end in a victory for either Jew or Arab, but rather in an armistice. A boundary was established between the two embittered peoples with a narrow strip of "no



man's land" between them. The zig-zag boundary between the two countries is a cause of continuous friction. The boundaries are controlled on either side by armed soldiers who seem ready to shoot at the least provocation.

This division of land divides the city of Jerusalem into two parts. Many things sacred to the Jew are in the Arab area and much which belongs to the Arab is in Jewish territory. Free intercourse between the two sections is not permitted. It is easy to understand the aroused feelings as Jew and Arab look across "no man's land" to sacred places or property which does not belong to the ones in possession of them now. Nearness to these places creates resentment and bitterness.

#### PROGRESS IN ISRAELI

Much credit must be given the Jewish people who have established the new national State of Israeli. A journey through Israeli is filled with surprises, as one discovers what has taken place in a short time under Jewish initiative and inspired determination. The new state is American in spirit and ambition. The cities are reasonably modern and the building program is not unlike what can be seen in the United States. There seems to be a feverish haste to secure material wealth.

Since the establishment of the new Jewish state, more than 500,000 Jewish immigrants have moved into Israeli as their long desired homeland. Many of the immigrants have been absorbed into the country's economy. It is the hope of the government to settle one-fourth of all new immigrants on the land. The problem of amalgamation is not settled and internal disturbances indicate that all is not well.

The necessity for cultivation of the soil for producing food has greatly stimulated the co-operative farm colonies known as *kibbutzim*. In these colonies the people live together and till the soil together. Children are cared for by nurses so that mothers may be free to work. The children are educated together and housed together. Husband and wife have a small house, with limited equipment. Profits of the colony are used for its improvement

and expansion. Clothing and other personal items are provided by the colony out of corporate resources. Private capital does not concern the members of these settlements. The inhabitants of these *kibbutzim* appear happy and seem certain that they are making a contribution to their country. I met several American Jewish youth who were part of the *kibbutzim* and appeared perfectly content. A capable young leader told me that she had renounced her American citizenship and had become a citizen of Israeli. The two *kibbutzim* I visited were not religious colonies, but primarily economic. It seems to me that the kind of life emphasized in the *kibbutzim* may prove in the long run a threat to the democracy Israeli is seeking to establish. In some of its aspects the pattern of life in the *kibbutzim* is on the socialistic or mild communistic order.

Numerous synagogues in the cities in their objective and superficial way suggest interest and concern for religion. The orthodox faith seems the most virile and aggressive. The Sabbath is observed with rigidity and puritanic legalism. When Friday evening arrives the tempo of life changes and movement is curtailed until the evening of the Sabbath. But this makes little appeal to the more progressive people. Some of the farm communities make no profession of religion but are coldly non-religious.

#### THE ARAB DILEMMA

The Near East problem includes the Arab states as well as the Jewish state. No amount of religious emotionalism nor prophetic interpretation can dissolve the predicament of the Arab refugee who is the direct victim of the Near East situation. The refugee problem is enormous. In early 1951 there were over 850,000 refugees. In August of 1950 about 860,000 rations were distributed. Despite the traditional Arab hospitality, the small and economically poor Arab countries of the Near East were presented with an insuperable problem as the refugees drifted into their lands destitute, aimless and hopeless. There are today 199,000 Arab refugees in Gaza, 82,000 in Syria, 128,000 in Lebanon and

485,000 in Trans Jordan. The little area of Gaza had a population of 70,000 before the conflict. In a few months this was increased by 199,000 refugees who suddenly moved in and brought nothing with them. The Jordan Valley increased by the coming of 280,000 refugees. Such an influx creates its own peculiar and serious problems, just as if 10,000,000 refugees suddenly descended upon the United States. It is practically impossible to describe the condition of the refugees. One can see them everywhere wandering about homeless and hopeless. They live in tents, improvised houses, or any kind of shelter. Often many live in the same single and crude dwelling. They have little to eat and not enough to wear. I saw little Arab children last winter barefooted and with just enough thin summer clothing to cover their little bodies. Their clothes were actually worn threadbare and patched until one wonders how they hang together. Some relief agencies are actively at work but not nearly enough relief is supplied.

The population shift has created a serious unbalance in all areas of life. Discontent and bitterness grow in such an atmosphere. The Arabs were tillers of the soil but they lost their land. Many had lovely homes but now their homes are gone. Many had independent places of business but these are also gone. The Arab had hoped for his early return to home and property. He is convinced now that such will not be the case, for the Jewish immigrant is being settled on Arab land, and in Arab homes and is taking Arab places of business. Some people defend what has taken place because of the barbarism heaped upon the Jewish people during the war. No one would deny the fact that again and again in history the Jewish people have been mistreated and brutally handled. Something should have been done for the Jewish people long ago. But it is never possible to right an old wrong by creating a new wrong. This is a moral universe, and no people have the right to deprive other people of property, liberty, and life in peace. What has been done to the Arab is wrong. The creation of a New State to help the Jews will not still the cry of a

world conscience for justice. The world is such a small neighborhood that whenever one neighbor is wronged it affects the whole world. There can be no peace in the Near East until justice has been established among these neighbor peoples.

After three years of this unnatural and enforced makeshift, the refugees are in worse condition than at the beginning of their exile. Their poverty is a breeding place for dangerous ideologies, revolutions, and bloodshed. Leisure time becomes a burden when it continues in an endless cycle of nothingness. This surplus time is spent in blaming the British who withdrew their forces at the time of crisis which gave the Jewish people their opportunity. Americans are blamed for what the Arabs believe was a shift of policy which seemed to favor Israeli. The American Press is blamed for not presenting the Arab side or cause to the American public. The Arab feels certain that Jewish money and propaganda keeps their actual condition from being made known to the American people. The United Nations is criticized for a slowness or unwillingness to do what appears to them as clear justice.

#### TODAY'S INHERENT DANGERS

The discouraged and hopeless Arab does not know where to turn for help. An Arab leader said, "*Disillusioned by the democracies, the Arab common people are expressing a strong feeling that Soviet Russia may be their solution after all.*" Their condition could not possibly be worse under the Russians." I was told by an Arab that the Communists are telling the Christian people that they will help them and some are believing the Communists. Nothing has been done for so long that the Arab is certain nothing will be done. Communism here as elsewhere plays a shrewd game in an attempt to gain the good will of a discouraged and incensed people. Some seem to prefer Communism because Communism is against America. The anti-Communists are waiting for some one to come and help before the zero hour arrives and it is too late. Those who oppose the Communists

are certain that their names are registered and when the time comes they will be the first to be liquidated. The only way to counteract the Communist threat will be for the United Nations to deal with the Arab people in justice and with justice.

The Holy places in and near Jerusalem need consideration. The Arab is satisfied with the present arrangement since the holy places are in Arab control. The Jewish people have no access to such places for they are not permitted in Arab territory. No suggested solution has been acceptable to all parties concerned. Jerusalem as the Holy City is a constant point of tension. Internationalizing the city has met with many objections. The suggestion of a Commission has been refused. It seems to me as though some form of internationalizing might be desirable so that free intercourse can be guaranteed for all who wish to visit or worship at the sacred places. Religion is a dominant drive among these people and any restriction serves as another area of tension.

The present situation is intolerable. The present armistice provides for no security nor for any real cessation of hostilities. The Arab who was driven out of his land and home lost heavily in the division of the country. The financial loss of the Arab runs into large sums of money. Property loss deserves a fair appraisal by an unbiased committee and reparations made in accordance with such findings. Such confiscated property should be valued in terms of the time taken and not in

values of today. Reparations should be paid to the Arab people and not to the Governments where these people now live. It was the refugee who lost everything and he should be repaid liberally. Property settlements must be adjusted before peace can be achieved. The United Nations should press for settlement and for a peace treaty.

The present situation finds the Jews exclusive, the Arabs bitter, and the Christians helpless and powerless. The only agency in the Near East which has the power to reconcile is the United Nations. This distinguished body should, as soon as possible, arrive at some sane and just settlement. The longer the present situation continues the more difficult it will be to arrive at agreement. It may be necessary to place in that land a United Nations police force strong enough to enforce the agreements upon the rebellious few. We in America can not remain quiet while hundreds of thousands suffer untold miseries both in body and soul.

The good of all, and justice for all, must be the concern of all if this hot spot is to be resolved into a place of peace. This is where peace should be real because here the Prince of Peace was born.

The Near East is a danger zone and has all the potentials of a world conflagration. The leadership of the United States in bringing order out of chaos, peace out of war, justice out of tyranny, and good will out of hatred, may be our greatest contribution to the peace and stability of the world tomorrow.

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## World Communion Sunday

Sunday, October 7, 1951

### World Communion Sunday Prayer

**E**TERNAL God, our Father, we give thee thanks for this sacred hour when we gather with multitudes of fellow believers throughout the world around this holy table. Knowing that Christ is sacrificed for us, we would come in penitence, and with the prayer on our lips that Thou wilt create within

us clean hearts. Renew a right spirit within us. Restore unto us the joy of thy salvation.

We pray thee to enlarge our understanding of the wideness of this fellowship around this table which binds together all Christendom throughout the world and throughout all the generations, all apostles and saints and martyrs, all races and colors and creeds. Help us to appreciate that we are a part



of the eternal company of those redeemed by thine everlasting mercy.

We pray for peace among the nations. Bless all those organizations and institutions everywhere that work for better understanding, social righteousness and justice among men, in order that a true and lasting peace may be established in our world.

In our prayer we remember also the homeless and the hungry, the destitute and the refugee, the sick and the sorrowing, the victims of class hatred and prejudice, the discouraged and the despairing, and especially those who have suffered from the ravages of war. Wilt thou use us for the relief of their distress.

In the breaking of the bread and the drinking of the cup make thy presence known to us again so that our hands which have been folded in prayer this day may be opened to deeds of compassion, through Jesus Christ, our Lord. Amen.

—Adapted from a Communion Sunday Prayer in *The Messenger of the Evangelical and Reformed Church*



### The Communion Table

Here O my Lord,  
I see thee face to face;  
Here would I touch  
And handle things unseen;  
Here grasp with firmer hand  
Thy eternal grace,  
And all my weariness  
Upon thee lean.

—AUTHOR UNKNOWN, from *The Federal Council Bulletin*



### World Communion Sunday Thoughts

THE COMMUNION TABLE is the Table of the Lord at which all Christians are equals in need of forgiveness and of spiritual renewal. No man presides there. Christ is the host and the bestower. The communion service is the gospel in a symbolic act; a visible and tangible witness to what Christ has done for us by his death and resurrection.—*The Christian Evangelist*.



WORLD COMMUNION SUNDAY offers an unusual opportunity to secure the attendance of every church member at the communion service on this particular Sunday. It is difficult to overemphasize the value to the whole of Christendom were every man and woman who acknowledges allegiance to Christ to participate in the elements of His broken body and His shed blood on the same day, with all

that this involves in renewed dedication of life and talents.—*The United Church Observer*.



THE COMMUNION SERVICE represents a great fact of history. Christianity has its basis in certain great historical facts which concern Jesus of Nazareth, His life, His death, His resurrection, and 20 centuries have not been able to gainsay nor controvert these facts. And the Lord's Table is a constant reminder that the problem of sin has been settled. Into our blighted and shaded lives comes the glorious sunlight of the never-failing love of Christ which alone can cleanse from all iniquities. We feel that our sins have been forgiven. The Lord's Table is the pledge of it.—*The Church Herald*.



World Communion Sunday should remind us that it is not union of form that matters most. It is unity of the spirit that really counts; and this already exists below all outward variations of formal creeds and organization and orders of worship. World Communion Sunday has as one of its main purposes to help us all to realize an already existing unity.—*The Christian Advocate*.



On World Communion Sunday Christians around the world will celebrate the Lord's Supper, each denomination in its own way and at its own time of day. Thus we emphasize the fact that however much we may disagree in certain beliefs and practices, basically all Christians are one. Baptists are not sacramentarians. For them the observance of the Lord's Supper is a very simple service; but it is full of spiritual meaning to the devout worshipper. Perhaps the fact that we do not interpret the bread and the cup as some other Christians do, helps us to see and feel a deeper spiritual significance in its observance.—*The Baptist Observer*.



### World Communion Sunday Scripture

A new commandment I give unto you, that ye love one another, even as I have loved you.—*John 13; 34*.

Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord.—*I Corinthians 11; 27*.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—*John 6; 35*.

# The Funeral Procession Interrupted the Sermon

*A picturesque report of an eventful Sunday in the life of new missionary in the Philippine Islands*

By JAMES L. SPRIGG

**Q**UONE Sunday recently when I preached for the first time in a little Baptist church outside a provincial capital, the experiences of the day were so interesting and they revealed such a cross-section of Filipino life, that I am sharing them with the readers of MISSIONS.

I arose at 5.00 A.M. in order to catch the 6.00 A.M. bus. The bus was loaded, and many people were hanging on the outside. Nevertheless, the passengers were crowded together a little tighter to make room for the *Americano*. It was most embarrassing to wedge my huge hulk between Filipinos, since they are nearly all thin, and graceful in their appearance and carriage. What an awkward monstrosity I must appear to be. Seats on the busses extend the full width of the coach and are extremely close together so as to accommodate the maximum load. There simply is not sufficient room between seats for long American legs. But I had no alternative but to beg the pardon of those whom I crowded.

Words fail to describe the beauty of the Philippine countryside in the early morning. The colors of the sunrise were reflected by great masses of cumulus clouds. Once I went to Manila by plane and we rode above these clouds, which, from that vantage point, appeared to be great snow banks. The coolness in the plane as a result of the altitude made them indeed seem like snow. But these clouds were likewise magnificent from my perch on the bus and I revelled in their beauty.

On either side of the road the rice paddies stretched far into the distance. They were a deep green, as grass or foliage sometimes appears through dark glasses. On every side were the little thatched nipa cottages of the farmers. These are very simple cottages but quite adequate for a benevolent climate.

Here is a farmer already plowing the field with his faithful carabao (water buffalo). The farmer wears a big straw hat, a bright shirt, and drab shorts—nothing more. Here are three children riding on the back of a carabao, taking him to graze along the roadside. Here in front of a nipa cottage are several children playing. They all wear shirts but have no pants or trousers of any kind. This is very common. The bus stops near where they are playing. They stare at me, and in their conversation I catch the word "Cano", an abbreviation for *Americano*. Soon we come to Leganes, the first village north of Jaro. Here, as in all the cities and towns of the plains, the landscape is dominated by a huge stone Roman Catholic Church.

The crowds were just leaving the church after the 6 o'clock mass. It was a riot of color. Everyone was dressed in his or her finest, and that is always a colorful spectacle in the Philippines. You would be astonished to see how nicely people dress and how very clean their clothing is. Cleanliness is made possible primarily by the climate. The actual quantity of clothing required is small, and the tropical sun does a better job of bleaching and purifying than all the detergents shipped from the States. It is unfortunate that the cleanliness with regard to clothes does not extend to other areas such as sanitary toilet facilities.

The standard of living is very low. Rice and fish are the main elements in the diet. Although food and shelter are simple and inexpensive, the same is not true of clothing. The matter of "saving face" is involved. For example, a high school girl who does not dress properly is a social outcast. This overemphasis on clothing sometimes works a severe hardship in poor families. Many a family suffers from malnutrition in order to

buy their daughter a graduation dress which will enable them to save face.

The people at Leganes that Sunday morning were gaily dressed, not only because they had attended mass, but also because they were going to attend the fiesta later in the day. The public square in front of the church was colorfully decorated. There were various kinds of gambling concessions, all with the paternal sanction of the Roman Catholic Church.

About eight o'clock I arrived in Dumangas where Attorney Doromal was to be my hostess that day. Mrs. Doromal is the leading citizen of Dumangas and one of the most interesting people I have met in the Philippines. She was formerly a practicing attorney, but is now retired. She has been active in Philippine politics, but is disliked by some leading politicians because of her adherence to Christian moral standards in government. Last year she entertained President Quirino in her home and was frank in her criticism of the present Philippine government. She, in turn, was criticized by her fellow townsmen for her frankness. Attorney Doromal had just completed building a fine new home about three kilometers from Dumangas. She apologized somewhat for the new house saying that perhaps she really did not need it, but that it helped to rectify a widespread impression that all Filipino evangelicals are poor. The impression really is erroneous, since our Baptist churches in the Philippine Islands seem to have a far higher percentage of professional people than in the United States.

The Dumangas Church was burned by the Philippine Army during the war as a part of their scorched earth policy. The cement frame was left standing and a new church had been built using the old frame. It is a very attractive building. I later learned that Mrs. Doromal had refused to begin the work on her new home until the church had been completed, a testimony to the fact that the Lord's House was more important than her own house.

I preached upon the nature and the work of the Holy Spirit. I discussed Jesus' description of the Spirit as Comforter, Spirit of Truth, and Teacher, the fruits of the

Spirit as Paul lists them in Galatians, and the importance of the Spirit in the life of the individual and in the life of the Church. It seems that there had been some difficulty in the church. According to the statements of Mrs. Doromal as well as Pastor Delariman, my message seemed to strike at the very heart of the problem they were then facing in the church. It was as if I had known the total situation and had spoken directly to it.

After I had completed my sermon, the pastor interpreted it in the Visayan language. About half way through his interpretation, a funeral procession entered the church. It was obvious from the minister's expression as well as from the general confusion within the church that the procession was unexpected. However, as soon as the pastor learned the name of the deceased, he delivered a short funeral message. I later learned that the funeral was indeed unexpected. Someone had been dispatched earlier to give the warning but had tarried along the way.

Dinner at the Doromals was a typical Filipino meal. The appetizer was cocoanut juice. The main course consisted of boiled rice, roast chicken, and different kinds of fish. There was a baked fish, steamed crab, and young lobster dipped in egg and fried. The dessert was a sticky cake made of cassava. The latter did not set well on my stomach, because I had my first attack of tropical dysentery.

After dinner I was escorted to a room where I could take my siesta. Here in the Philippines, everyone lies down for an hour or two after lunch. This period of rest in the middle of the day is essential in this climate. The bed on which I rested had linens but no mattress. The Filipinos never sleep on a mattress because that would be too hot. The most common type of bed is simply constructed of bamboo. One easily gets used to a hard bed.

After the siesta, Mrs. Doromal showed me an album of pictures from America. Her son, Quentin Doromal is a graduate student in the School of Business at Harvard. Last year he graduated with high honors in Business Administration from the University of Colorado. He is a consecrated Christian as well as an excellent student. He seeks as the ideal



It was late afternoon when I caught the returning bus to Iloilo. The long shadows

were already falling across the countryside. The clouds had lifted and I could see the great mountain ranges on either side. I arrived home shortly before dinner. I was very tired but very grateful to God for the beauty of His good earth and for the work to which He has called me.

*On the threshold of its seventh year the world's only organized hope for peace is being attacked by its enemies and is likewise in danger of betrayal by its friends. Whether it can survive is a matter of grave concern to every peace-loving American citizen*



the nations of the world. Already 60 nations, each with one vote, are members.

Perhaps there is a symbolic meaning in the fact that visitors walking north along the East River from 42nd Street in New York City see a United Nations Permanent Headquarters still unfinished. Only the Secretariat building is finished. Even when using merely brick and stone, it takes a long time to build a world organization. Why then should we expect a world parliament of man to emerge almost over night? The United Nations, like its headquarters building, is still an unfinished structure whose final outlines can only dimly be imagined.

Viewed from the angle of its false starts and feeble endeavors, the U N may not seem particularly impressive. But seen from the background of a postwar chaos it emerges as prophetic of men's hopes for a better day. Never before in history have 60 nations sat together through six years of tension to discuss their common problems. Never before have 60 nations pooled their resources and focused their best brains on the task of finding a way to walk together into the future. The effort may fail. The problems may prove insoluble. Competing nationalisms and conflicting ideologies may yet destroy the dream and dash the hopes of the little people everywhere that men can find a way to peace and brotherhood. But if the U N can ride out the storm for another brief decade the miracle of a functioning world organization may be assured. The U N represents a symbol of the margin of time we have to put our human institutions in order before it is too late. Thus it merits our best efforts and prayers.

Among the many problems of an uncertain and tenuous peace is the question as to which China is to have a seat in the United Nations. When the Assembly meets in Paris next month Britain and India are almost certain again to press for the recognition of the People's Republic of China. The United Nations Charter provides two bases for membership; namely, is a government in control?; is it willing and able to abide by the Charter provisions?

American Baptists and other American Christians would do well in observing United Nations Day, October 24, 1951 to give serious thought to this problem. These days place stern decisions on the free peoples if peace is to be achieved. Among them is the acceptance of political regimes which we detest and abhor. The Nationalist Government of China isolated on tiny Formosa does not represent the 450,000,000 Chinese. It can neither speak for them nor control their destinies. This unhappy fact underlines the necessity for us to make clear distinctions in international relations between the meaning of *recognition* and *approval*. To recognize a hard fact of history does not imply approval of the methods used to achieve it nor give our blessing to an ideology we detest. The United Nations can never lay claim to being a world organization if 450,000,000 people continue to be denied a voice in the decisions even though that voice be as discordant as is the voice of Soviet Russia today. To be sure the United Nations cannot be held up at the point of a gun. Of course, the U N Charter gives no nation a right to shoot its way into membership. Around the conference table the decision must therefore be made as to who is the more competent to speak for the Chinese people. And it well may be that the future of the United Nations will hinge on this decision.

The American people more than any other can save the U. N. We must be foremost in upholding its true international character. We must stand ready to renounce any lingering narrow nationalism at points of conflict with international authority. We must urge our government to channel major aid to depressed areas through the U N Technical Assistance Program rather than through our own Point Four program. We must silence, not through threat or intimidation, but through full public discussion, those who in Congress and elsewhere would slander all who advocate progressive measures for peace. These and other matters of church related international concern should engage our attention as churches once again observe United Nations Sunday. This year's date is October 21, 1951.

# The Unitary Hope of the Christian Church

*Report of the annual meeting of the Central Committee of the World Council of Churches, held at Rolle, Switzerland, August 4-11, 1951*

By EDWIN T. DAHLBERG



*Photo by courtesy of The Messenger*

*More than 100,000 people worshipping in the rain (note the umbrellas) at the Church Day Service in Berlin, to which Dr. Dahlberg refers on page 478. These people came from all of Germany, including the Russian zone.*

**I**N spite of the sorrows of Christian believers around the world and the international tensions of our time, an extraordinary emphasis on the Christian hope marked the sessions of the Central Committee of the World Council of Churches at Rolle, Switzerland, August 4-11, 1951. Declaring that "the great, massive, and unitary hope of the Christian church involves something more than the easy assumption that the world is getting better and better," Bishop Newbigin of the Church of South India, voiced the convictions of the 147 people present. "There is a basic difference between this Greater Hope and the lesser hopes cherished by mankind," he continued. "Among the latter are the hopes for our children, the fortunes of homes and of nations, which in the world in which we live are often disappointed and frustrated. We need a hope that is final, secure and an apocalyptic hope, a doctrine of last things. This

does not mean any lessening of efforts in social action. But the unitary\* hope of the church depends on the conviction with which we reaffirm the truth that Christ is not only crucified and risen but that He is coming again."

The Central Committee is the governing body of the World Council and consists of 90 members who meet each year between the five-year meetings of the World Council Assembly. A total of 147 people from all over the world were present at Rolle, including committee members, consultants, staff members, press representatives, and visitors. All enjoyed the hospitality of the famous International School for Boys at Le Rosey, a picturesque Swiss chateau on the shore of Lake Geneva, within easy distance of the city of Geneva. They slept in the

\* NOTE—According to the dictionary, "unitary" means "of or pertaining to unity, tending to reduce to unity, having the nature of a unite, whole, entire, integral."—Ed.



boys' dormitories, had their meals in the boys' dining hall, and held their sessions in the spacious assembly hall. The oldest present was the venerable Dr. John R. Mott, Honorary President of the World Council of Churches, now 86 years old. His voice was vibrant and his eyes flashed, as in other years, when he said, "There can be no doubt that God himself called this World Council of Churches into being. It is designed for the world, and it is designed for the churches. Why did Christ come, and why did Christ go to the cross, if it was not for our world at such a solemn hour as this?" The youngest present were Heinz Meerwein, a boyish looking delegate from Germany, and Mr. and Mrs. Morton Sand from the United States, who brought enthusiastic reports of the Youth Camp projects of the World Council in which 748 young people from 33 nations have carried on a great service of love and fellowship.

Under the wise guidance of the Chairman, Dr. George K. Bell, Bishop of Chichester, England, and with the friendly welcome of the Swiss people, the entire week proved to be an experience of great Christian joy. It is to be regretted that the two most deeply moving sessions, dealing with conditions behind the Iron Curtain, cannot be publicly reported. These closed sessions were of a New Testament character, with a spirit of prayer and tenderness approaching tears. As was the case with the Apostle Paul in *II Corinthians 12:4* it is literally true that "we heard unspeakable words, which it is not lawful for a man to utter."

The other sessions were inspired by a high degree of evangelistic and missionary fervor. Dr. Roger B. Manikim of India pointed out that the missionary expansion of Christianity today is faced with powerful opposition on several fronts: (1) the continuing resistance of the ancient non-Christian religions; (2) the march of communism, with its passion for racial equality and economic opportunity; (3) the rise of an intense nationalism; and (4) a kind of syncretism or universalism that encourages a loose attitude to the effect that all religions are equally good.

In the light of these facts Dr. Norman Goodall warned against the disastrous idea entertained today by many introvert congregations that missions has been simply a part of the juvenile period of the church, and that the church having now arrived, missions may depart. The ecumenical movement cannot be thought of in terms of church unity alone. Such unity might easily become a static unity. "Ecumenics is the science of the church universal, conceived as a world missionary com-

munity," said President John A. Mackay of Princeton Theological Seminary. "The church must be a missionary community to be a church at all, and it must be a world community to be the church of Jesus Christ."

As a natural consequence of this growing missionary emphasis dynamic stress was laid on the work of laymen. Probably the two most dramatic events in the church life of the world during the past year were two tremendous demonstrations organized by laymen—Professor H. S. Alivisatos of Greece and Dr. Reinhold von Thadden of Germany.

Professor Alivisatos was one of the leaders in the historic festival of St. Paul last July, a pilgrimage that celebrated the 1900th anniversary of the coming of Christianity to Europe. A special translation of the Book of Acts into the popular Greek language of today was prepared for this occasion. A shipload of pilgrims travelled again along the route of Paul's missionary journey, concluding a voyage with a great mass meeting in Athens, where 50,000 people gathered to hear the reading of Paul's address on Mars Hill, just at the sunset hour. Curiously enough, when the ship was at Fair Havens in Crete the ship's steward reported to Professor Alivisatos that 276 people were on board, exactly the number on board when Paul was on his journey to Rome. (*See Acts 27:37*). This was a complete surprise to Professor Alivisatos himself. The whole project awakened a tremendous interest in the life of the Apostle Paul, not only in the Greek church but among all the other churches participating.

Even more striking was "Der Kirchen Tag", in Berlin, July 10-16, 1951, better known as The Third Protestant Church Congress. *This was undoubtedly the largest mass gathering in the history of Protestantism.* It brought together 400,000 people from all over Germany. Inspired by the diligent labors of Dr. von Thadden, a lawyer and a leading laymen of the Evangelical Church, this Congress was remarkable not alone for its numbers but in the astonishing fact that it took place in Berlin. For those seven days the Iron Curtain disappeared. Rich and poor, learned and unlearned, city people and country people, came together in perfect discipline under the one banner, "We are brothers." They studied the Bible together, sang Christian hymns in the streets, joined in the observance of the Lord's Supper, and listened to sermons and lectures on the great themes of the gospel. In the joy of this Christian brotherhood people previously unaware of their religious sentiments made a bold confession of Christ. What astonished officials of the communist regime most of all was the wiping

out of all color lines, in the presence of speakers from Asia, Africa, and other missionary lands. In a section of Germany where Russian collectivism has seemed almost inevitable, the individual emerged in Jesus Christ.

Concerning the work of Christian laymen, Dr. von Thadden said, "Without the laymen the church becomes a body of dead tradition. The laymen are stationed at the outposts of the world. It is the laymen who are called to testify in this world of time to the meaning of the resurrection. Where a living laity approaches the clergy with a burning sense of Christian purpose, there the Church of Christ is revived. All the nations must have a lay apostolate. We bend to Christ, taking part in the hidden mysteries of God, in a dying world."

It is certainly to be hoped that this great leader of Germany, so cruelly beaten and mistreated by the communists during his year of exile in Siberia in 1945, may be present at the Laymen's Conference, in Buffalo, N. Y. in February, 1952, under the auspices of the National Council of Churches. Before me as I write is a picture Dr. von Thadden



*Sarab Chakko, distinguished President of Isabella Thoburn College at Lucknow, India, who succeeds Dr. Chao Tse-Chen of Yenching University, China, as President of the World Council of Churches*

gave me of one of the giant Protestant rallies in the Olympic Stadium of Berlin, in which 120,000 people crowded every inch of space. Twice that many thronged the field adjacent to the stadium, listening to loud speakers. Such a vast assemblage of people gathered together in the name of Christ, from both the eastern and western sectors, makes our American evangelistic meetings look small indeed. Furthermore, the fact that they were organized in large part by a lay leader of the World

Council of Churches is an effective refutation of the baseless charges that the World Council is modernistic, communistic, clerical, and non-evangelical. Dr. Mott was right, "The World Council is designed for the world, and it is designed for the churches."

Impressive beyond measure was the report of the Department of Inter-Church Aid and Service to Refugees. In cooperation with this department, the Protestant churches of the world contributed in 1950 the sum of \$10,000,000 for world relief, in the aid of refugees, the resettlement of D. P.'s, the reconstruction of churches, and in other works of mercy. This does not include an additional \$2,000,000 expended in the U. S. A., in Canada, and in South America for the aid of new immigrants in finding new homes and church fellowships. It is a thrilling epic of Christian compassion. But untold misery still remains. *Today the number of homeless people in Europe exceeds the entire population of Canada.* The conditions of the 800,000 Arab refugees in the Near East, and the 10,000,000 homeless people in Korea, beggar description. As Dr. Franklin Clark Fry of the United Luthern Church reminded us, there has been a thoroughness of destruction in Korea never approached anywhere, even in modern warfare. Hence the World Council appeals to all the churches in America to begin preparations now for the United program of American Relief for Korea (ARK) scheduled for December, with its special emphasis on the need for clothing.

Two vigorously debated reports at Rolle had to do with the proposed commission of inquiry on the race question in South Africa, and with the recommendations of the Committee on Conscientious Objection Against War. The latter report designed to make clear the duties and rights of conscientious objectors before the law, was passed with minor modifications. The report on South Africa was passed with the recommendation that the World Council Secretary, Dr. Visser 't Hooft, go to Africa to confer with church and native leaders personally. Following this report, which was presented by Dr. Benjamin E. Mays, the great Negro Baptist President of Morehouse College, Atlanta, Ga., there was an impassioned plea by Bishop W. J. Walls of the African Methodist Episcopal Church for a conference with the South African natives themselves. Denouncing the doctrine of Apartheid which means "apartness" of segregation, Bishop Walls cried eloquently, "Apartheid is more damnable than communism and more dangerous to Chris-

tianity. Mohammedans as well as communists profit by our delay."

Other business transacted by the Central Committee included the adoption of a budget of \$360,000 for the coming year—a modest sum indeed, in view of the rapidly growing program of the World Council. Elected as new presidents of the World Council were Miss Sarah Chakko, distinguished President of Isabella Thoburn College, Lucknow, India, to succeed Dr. Chao-Tse-Chen of Yenchung University who resigned, and Archbishop Athenagoras, representing the Ecumenical Patriarchate of Constantinople, to succeed the late Archbishop Germanos who died during the past year. The Presbyterian Church of Formosa, with 200 churches and 40,000 baptized members, was added to the 160 church bodies now affiliated with the World Coun-

cil, giving substance to the historic Amsterdam message, "We are coming together, and we intend to stay together."

The agenda of the Rolle sessions included pronouncements by study commissions on Faith and Order, the Calling of the Church to Missions and Unity, the Basis of the World Council, the Church Commission on International Affairs, and the theme of the 1954 Assembly, which led Bishop Angus Dun of Washington, D. C. to comment that the World Council of Churches is preparing documents of "exceptional importance in areas of the deeper implications of our faith."

The next meeting of the Central Committee will be held in Lucknow, India, December 31, 1952-January 9, 1953, and the next full General Assembly at Evanston, Ill., U. S. A., in August 1954.

# N FROM THE E WORLD OF W MISSIONS S

*A Monthly Digest from Letters and Reports of Field Correspondents*

## The Baptist Witness In Communist Controlled Germany

*Although all of East Germany and a sector of Berlin is under the rigid control of Russia, the Baptists in the area were permitted to hold their annual convention*

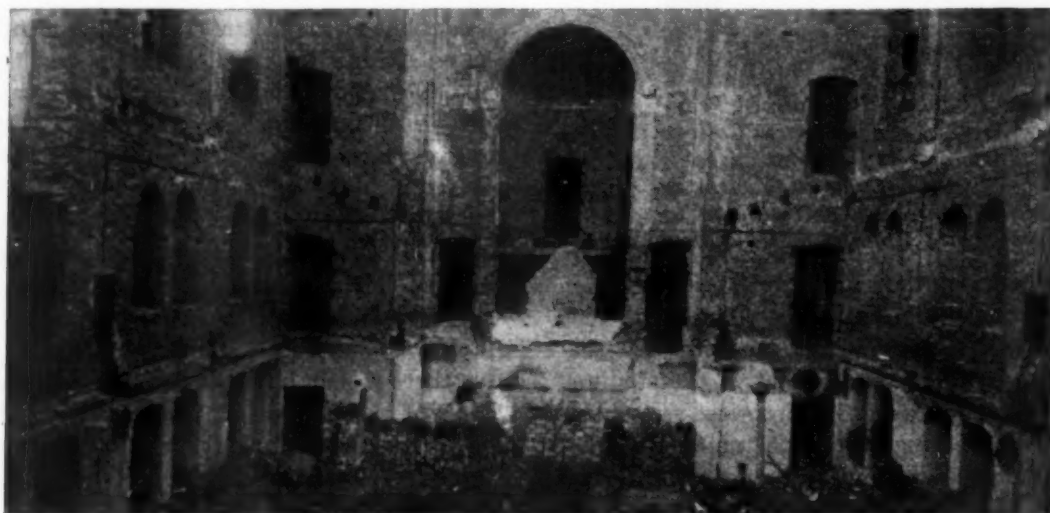
**I**N THE German Democratic Republic (the Russian occupied zone of Germany) and in the East Sector of Berlin there are 200

By JAKOB MEISTER

Baptist churches with 35,200 members. There are 10 churches

with 5,400 members in the West Sector of Berlin. These churches sent 418 delegates and many guests to the Second Berlin Baptist Church in the East Sector of Berlin for the first East German Baptist Convention, June 21-25, 1951.

Before the war the sanctuary of the Second Berlin Baptist



*All that remained of the Gubernierstrasse Baptist Church of Berlin after American bombing. The congregation now worships in a rented floor of a factory*



Church on Gubener Strasse once was one of our most beautiful churches with a seating capacity of 1,000 and many adjoining rooms. War bombing left it a miserable heap of ruins. Six times the church had to change its place of worship. At last under great sacrifices a meeting-hall was secured on the second floor of a factory and rented for three years. The pastors of the church are Th. Winter and A. Peitz.

Great sessions featured the convention. We were moved by the Word of God and inspired by his Spirit. Music by the mixed and male choirs, inspirational singing of the assembly, the harmonious fellowship, all gave testimony that "our God's city still has strength to overcome and has spirit and life." As representative for the Minister President Otto Nuschke, Mr. Enke conveyed the best wishes to the convention on behalf of the German Democratic Republic. Burgermeister Gohr greeted us on behalf of the city of Berlin and Probst D. H. Gruber on behalf of the Lutheran State Church. Representatives of the Evangelical Free Churches followed and demonstrated their Christian fellowship.

Our German Baptists are distributed in 750 churches and stations, where the Gospel of Christ is being preached by 160 professional and 780 volunteer missionary workers. In 1950 more than 2,000 converts were baptized. Under extreme sacrifices we dedicated 20 new or reconstructed church buildings. Several Baptist hospitals, young people's, and old age home and other social institutions, closely connected with the work of our Baptist Union, add the testimony of Christian charity to that of the Word of God.

Pastor Otto Soltau of the Baptist Church in Berlin-Weissensee was re-elected president of the

Baptist Union of East-Germany and East-Berlin.

In proclaiming the gospel we enjoy everywhere full freedom, and the official authorities show understanding and friendliness. As proof for this was the permission to hold our evangelistic tent mission in the East Sector of Berlin. Next year we hope to extend the tent mission in some of the larger towns of the German Democratic Republic. Unfortunately bitter disappointment was the refusal to put our magazines "*Die Gemeinde*", "*Der Freidenkbote*" and "*Der Morgenstern*" of our Baptist Publication house in Kassel upon the newspaper list, and so have them distributed in our Eastern districts.

We experienced a special joy to have Missionary Director F. W. Simoleit from Neuruppin among us. In spite of his almost 77 years of age in wonderful freshness and health he served us with two addresses. The impressive closing meeting, attended by more than 2000 people will remain unforgettable. We shall try to live up anew to the motto of the convention: "Christ is all, and in all".

## The Annual Convention of Baptists in Denmark

By F. BREDAHL PETERSEN

The Baptist Union of Denmark held its annual conference at Fredericia, Denmark, on July 3 to 8. About 400 delegates and guests and representatives from the Baptists of Norway, Sweden, and Holland were present. Dr. Arnold T. Öhrn, General Secretary of the Baptist World Alliance, was one of the guest speakers. The Baptist Union of Denmark numbers about 7200 church members, and 14,000 children and young people. Although total membership is only as large as that of a good-sized Baptist

Church in the United States, the Union is organized into 39 churches, owns 100 church buildings and other properties, and it conducts services even in 100 more rented halls. These 7200 Baptist church members pay the salaries of 50 preachers in Denmark and 14 missionaries in Urundi, Africa. The 7200 members include 800 Sunday school teachers in 124 Sunday schools with more than 9,000 pupils. Their children's and young people's organizations have increased about 25% the last 10 years. They have their own Folk High School, Academy, and Theological Seminary with a total enrolment of about 120 students. Two new churches were accepted into the Union at this conference. Danish Baptists build on an average one new church building a year. The delegates were happy to learn that the American Baptist Foreign Mission Society this year has made a grant of \$10,000 to another similar amount provided by Danish Baptists for the erection of another building with classrooms for the Baptist School in Töllöse. The conference itself decided to make grants to the erection of three new Baptist youth centers in Copenhagen to be built by the Baptist churches there. The Köbner Baptist Church has almost finished the first one of these new centers with a five-story building to be dedicated in October. Just as the Union hitherto has made regular yearly contributions to the Baptist World Alliance, to the Danish Free Church Council, and to the World Council of Churches, it decided this year to make a regular annual contribution to the new European Baptist Federation of which it also is a member. An offering is presently being taken in the churches as a gift to help in the rebuilding of the Oncken-Baptist Church in

Hamburg which was destroyed during the war. In September, October, and November of this year Danish Baptists will conduct a national evangelistic campaign in about 100 cities. Last year the contributions of the Danish Baptist churches and organizations amounted to more than 1,000,000

Danish kroner. Officers of the Union were reelected: President F. Bredahl Petersen, Pastor of Købnerkirken, Copenhagen, Vice President Johannes Nørgaard, Principal of the Baptist Theological Seminary, Tølløse, as Editor of *Baptisternes Ugeblad*, Secretary P. Rasmussen Saeby.

## THE MISSIONARY CHRONICLE

### From the Cradle to the Grave in Missionary Service

#### BIRTHS

Phyllis Margaret to Rev. and Mrs. Franklin O. Nelson, Tiddim, Burma, April 17.

Rita Florence to Rev. and Mrs. Raymond Jennings, Tokyo, Japan, May 25.

Corellan to Rev. and Mrs. Douglas J. Duffy, Chicago, Ill., April 12.

Charles Bryan to Rev. and Mrs. Charles B. T. Scott, Gurzalla, South India, April 21.

Philip Douglas to Rev. and Mrs. Philip Uhlinger, Banza Manteke, Belgian Congo, April 29.

Frank Edward to Rev. and Mrs. Howard Houston, Mokokchung, Assam, May 25, 1951.

Constance Jane to Rev. and Mrs. Robert F. DeLano, Aizuto, Assam, May 31, 1951.

Christine Baker to Dr. and Mrs. Lee M. Howard, Nilgiri, South India, June 6, 1951.

Christalyn to Rev. and Mrs. Noah A. Brannen, New Haven, Connecticut, June 20, 1951.

#### APPOINTMENTS

Miss Lois M. Hampton of Roselle, N. J. for Japan.

Miss Ruth Kalling of Royal Oak, Mich. for Japan.

Virginia R. Nickerson, R.N., of Burlingame, Cal. for Belgian Congo.

Miss Marjanet A. Worrell of Los Angeles, California by the W.A.B.F.M.S. for service in South India.

Rev. and Mrs. Donald M. Crider of Berwyn, Ill. for Assam.

Rev. and Mrs. Louis F. A. Knoll of Saskatchewan, Canada for South India.

Mr. and Mrs. Almus O. Larsen of Sioux Falls, S. D. for the Philippines.

Rev. and Mrs. T. W. Livingston of Albany, Cal. for Japan.

Rev. and Mrs. Addison S. Truxton of Philadelphia, Pa. for Assam.

Rev. and Mrs. James M. Wood of Flagler, Col. for Assam.

#### ARRIVALS

Miss Gertrude M. Waterman from Japan April 11.

Miss Elizabeth A. Swanson, R.N., from the Philippines April 11.

Miss Marguerite A. Calder from Japan April 11.

Miss Beulah M. McCoy from Japan April 11.

Rev. and Mrs. John G. Gilson and 2 children, and Rev. and Mrs. C. L. Kau and 3 children from Bengal-Orissa April 19.

Miss Helen K. Hunt from Burma April 22.

Rev. and Mrs. J. A. Foote from Japan April 23.

Rev. and Mrs. E. A. Bjork and 2 children from the Philippines May 4.

Rev. and Mrs. J. C. Martin and 2 children from South India May 13.

Rev. and Mrs. T. V. Witter from South India April 29.

Miss Elizabeth Mooney from Bengal-Orissa May 22.

Miss Anne J. Hansen, and Miss Olive E. Jones from South India May 14.

Miss Ada L. Nelson from West China May 14.

Miss Agnes H. Anderson, R.N., and Miss Emily E. Satterberg, R.N., from the Belgian Congo June 5.

Miss Marion E. Shivers, Miss Rebecca J. Anderson, and Miss Alice F. Thayer from Burma May 5.

Rev. and Mrs. John S. Anderson and 3 children from Assam June 6.

Rev. and Mrs. H. H. Kuhlman and 1 child, and Mr. and Mrs. A. John F. Kelley and 1 child from the Philippines May 26.

Dr. and Mrs. J. W. Cook from Assam June 28.

Rev. and Mrs. Addison J. Eastman and 2 children from Burma July 2.

Rev. and Mrs. R. G. Johnson and 2 children from Burma July 5.

Rev. and Mrs. F. O. Nelson and 3 children from Burma July 7.

Miss Mary Bonar from the Belgian Congo July 10.

Rev. and Mrs. Edwin Boone from the Belgian Congo July 10.

Mrs. Ernest Atkins from the Belgian Congo July 18.

Dr. Marion I. Criswell from West China August 24.

Miss Enid P. Johnson from South China August 24.

Miss Astrid M. Peterson from West China August 24.

#### DEPARTURES

Miss Dorothy Rich for Burma April 13.

Miss Marion G. Burnham for Assam April 20.

(Continued on page 507)

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

WILLIAM B. LIPPHARD  
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WILLIAM B. LIPPHARD

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THE ASSOCIATED CHURCH PRESS

VOL. 149 OCTOBER, 1951 No. 8

## Moral Apostasy In the Supreme Court

THE Chief Justice of the United States Supreme Court made a grave error on June 4, 1951 in his opinion upholding the conviction of 11 communists whose trial in New York City had made front page headlines across the United States. Believe it or not, it was a Wall Street financial journal and not a daily newspaper nor a church periodical nor a sermon that picked out the error and commented on its grievous apostasy. In *Barron's Weekly*, under the heading striking AFFIRMATION OF MATERIALISM, the Chief Justice is reported to have said,

Nothing is more certain in modern society than the principle that *there are no absolutes*, that a name, a phrase, a standard, has meaning only when associated with the considerations which gave birth to the nomenclature. . . . *All concepts are relative*. (Italics by MISSIONS)

If the Chief Justice is right, then there is no moral law in the universe and no divine Providence. If there are no absolutes and if all concepts are relative, then we might as

well surrender now to the totalitarian state and recognize that it is only Caesar and not God with whom we need be concerned. If the Chief Justice is right, then there are no spiritual values, no reality in democracy, no purpose in religion, no validity for faith in God. Materialism is the only philosophy and the choice is regimentation either by Washington or by Moscow. If the Chief Justice is right, then the Supreme Court motto, "Equal Justice under Law," becomes a sham and a delusion, and the phrase, "In God we trust," ought to be removed from every coin in circulation. If there are no absolutes and if all concepts are relative, then the State is supreme and the New Testament teaching that we ought to obey God rather than men becomes treason.

This is strange and incredible doctrine by the Supreme Court. Against that apostasy the nation-wide evangelistic campaign under the sponsorship of the National Council of Churches, to begin on World Communion Sunday, October 7, 1951, becomes immensely important and significant. For 15 months, culminating in Watch Night services on New Year's Eve, December 31, 1952, this campaign will seek to reach the people of the United States, men in the armed forces, millions of migrant farm workers, high school, college, university students, and by religious censuses, visitation evangelism campaigns, and church attendance crusades, proclaim anew that this is a moral universe, that there are moral absolutes, eternal truths, basic Christian realities. To follow and obey them means individual salvation and national preservation. To deny or reject them means individual degeneracy and national disintegration.

To repudiate moral absolutes and to affirm that all concepts are relative is sound communist teaching and practice. If the time ever comes when the American people implicitly accept what the Chief Justice stated, then communism will have scored its greatest American victory regardless of the jail fate of 11 communists whose conviction was the occasion for the Supreme Court's opinion.



## **The Age of Retirement For the Statue of Liberty**

**I**N American industry, education, and the ministry the 65th birthday is increasingly being accepted as the age of retirement. This month in New York's spacious harbor the famed Statue of Liberty, hailed as "the most important single monument erected by man" will be 65 years old. On October 29, 1886 this monument to justice and freedom was formally presented to the American people by the people of France. Now that Miss Liberty is 65 years old, should the statue be retired? Should the principles and ideals which it has symbolized for 65 years now be repudiated?

Judging by what is happening in the United States many people seem to think that this should be done. Recently *The New York Times* published a lengthy survey of the stifling of American academic freedom. Students and professors are increasingly afraid to discuss controversial issues like democracy, church and state, communism. They fear criticism or reprisal and later finding their names on some arbitrarily compiled subversive list. In one college the blame for this curtailed freedom was stated to be the pressures generated by a U. S. Senator who has become notorious for his character assassination tactics. There is likewise concern in public schools where teachers, fearful of controversy and harassed by pressure groups, no longer discuss such issues with their pupils. In the field of book publishing Mr. Donald Klopfer, Chairman of the Censorship Committee of the Book Publishers' Council warned of the increase in efforts by individuals and officials to censor books by authors whose political views are not currently in favor. Meanwhile American artists are being judged, convicted, and discharged without a hearing or a trial. American professors are losing their positions because of loyalty oaths which have nothing to do with their competence as honest teachers. Passports are denied American citizens because of what they think. Visas are refused foreigners because of previous political connections. "There are many varieties of self-appointed

policemen and alleged guardians of Americanism", declared the U. S. Attorney General at the American Bar Association, "who would prescribe an orthodoxy of opinion and stigmatize as disloyal all who disagree."

The 65th birthday of a famous statue, instead of being an occasion for Miss Liberty's retirement, should prompt a fresh awareness of the perils to freedom. There are plenty of enemies of American freedom beyond our shores. There are also sinister enemies of freedom within our own land. The birthday of a statue should once again remind us that eternal vigilance is still the price of liberty.

## **The Paradox of Variety in Unity On World Communion Sunday**

**O**NCE again World Communion Sunday, October 7, 1951, will be marked by its annual paradox of amazing variety amid essential unity. People of many different nationalities, of various races and skin colors, and above all of numerous divergent theological convictions, will gather at the Communion Table. Numerous also are the varieties of observing the Lord's Supper. Some Christians will make it a solemn observance, an impressive ritual as a propitiatory sacrifice administered by a priest at an altar. Some Christians will stand during the ceremony. Others will sit reverently in their pews. Some will regard the Lord's Supper as a sacrament. Some will not even consider it a ceremony or a rite, but merely an ordinance. Even that simple word has as many different meanings as there are Baptists. Through all these interpretations an essential unity emerges.

Today our world is sadly divided along many lines, national, racial, cultural, religious, social, ideological. But at the table of our Lord we proclaim to a divided world that Christians everywhere are united in Him who called them into a united Christian fellowship to be His witnesses unto the uttermost parts of the earth. It is not conformity of act or ceremony or ordinance that is important. What is important is unity of purpose and spirit. The one requirement of the Lord's

Supper is to "do this in remembrance of me." Its one essentiality is to give expression to new consecration and loyalty to the same Lord whom all Christians profess to serve. On World Communion Sunday we do not gather around a Baptist table nor before an Episcopalian altar nor at a Lutheran chancel rail. *We assemble around the Lord's Table!* We are all humble and unworthy guests expressing by our participation the world fellowship of all Christians.

For American Baptists this year's World Communion Sunday offers a special opportunity to give tangible expression to our Baptist unity as a part of that larger Christian unity, and to our Baptist fellowship by generous response to the appeal of our Foreign Mission Societies and our Ministers and Missionaries Benefit Board (*See last month's issue of MISSIONS, inside front cover*), for the World Fellowship Offering on World Communion Sunday.

### Sound Roman Catholic Arguments For Supporting the Church Press

**R**EGARDLESS of the many irreconcilable differences between Baptists and Roman Catholics, in one area of church life Baptists might well emulate the followers of the Pope. His Church places great emphasis on its church press. Last year during the observance of Catholic Press Month in October, the Bishop of Illinois issued a pastoral letter to all priests in his diocese exhorting them (*and a bishop's exhortation is really a command*) at all masses on all four Sundays in October, to appeal for subscriptions for *The New World* (Roman Catholic paper) and to urge all Catholics in his diocese to read it. Each priest was instructed to tell his flock, "By subscribing to and reading your Catholic paper you will keep your family informed. You will perform a service for your church because every subscription helps the paper to become bigger and better. Moreover, increasing the circulation of Catholic papers is an excellent form of Catholic action so often recommended by the Pope." The same argu-

ments apply with equal validity and pertinence to the circulation of MISSIONS which on MISSIONS MAGAZINE SUNDAY, October 14, (*see announcement on page 451*) again appeals for more subscribers.

MISSIONS is serving American Baptists in a four-fold capacity. (1) It is informational in keeping Baptists informed about what is happening across the earth in relation to Baptist world service. (2) It is interpretive in appraising world politics, international tensions, and global race relations from a Christian point of view. (3) It is stimulating in seeking to challenge honest thinking on the major issues of our time which have created the disordered and shattered world in which we live. (4) It is inspirational. No intelligent, fair minded person can read of the heroic service of missionaries and of lives transformed and redeemed through the gospel of Christ without experiencing an inspiration and a resolve to more personal loyalty and consecration to Christ. Thus MISSIONS is an important, essential agency in publicizing missionary information, in challenging Christian thinking, and in promoting Christian loyalty and service.

If you believe this, then assuredly MISSIONS deserves your hearty support. MISSIONS MAGAZINE SUNDAY offers you the opportunity to demonstrate that support. The coupon on page 455 gives you a simple means for doing what is required.

### Editorial Comment

★ ACCORDING TO the Census Bureau's estimate, based on the population statistics for 1950, the present population of the United States is 153,490,000, a net increase of 3,548,000 in one year. With due allowance for immigration, and taking into account the millions who died, this net increase suggests that more than 5,000,000 babies were born in the United States last year. Here is an impressive statistical fact that permits the imagination full freedom to gaze into the future. The world of business already envisages these babies as a vast potential market for food, cocktails, clothing, shoes, furniture, housing, and all kinds of services. Municipal authorities are already concerned over the required expansion in public school facilities. How

★ AS REPORTED in *The Churchman* (Episcopal paper), the United States Supreme Court has ordered the Attorney General of the United States to remove the name of the National Council of

When the American people 18 years ago were so glibly persuaded by the propaganda of the liquor interests to repeal the prohibition amendment and to restore the legalized sale of liquor, they were never informed that 18 years later their newspapers would feature headlines such as these.



arbitrary, and therefore unconstitutional. Thus with Supreme Court sanction it is again possible for an American Christian to urge friendly relations between the people of the United States and the people of Russia without being "smeared" as a communist. This was confirmed in a resolution by the United States Senate requesting President

Truman to send a message to Russia, which he did, informing the people of Russia of "the historic and abiding friendship of the American people." American Russian friendship is again a noble, worthy, thoroughly Christian objective that cannot be arbitrarily classed as subversive to American interests and security.



## THE LIBRARY

### Reviews of Current Books and Announcements by Publishers

✿ **STRENGTHENING THE SPIRITUAL LIFE**, by *Nels F. S. Ferre*, Professor of Philosophical Theology at Vanderbilt University School of Religion, offers clear, reverent, and practical insight into the spiritual life through a wise devotional formula. The book is largely the confessions and personal experiences of one who believes that "the Christian family lives by family devotions." Intimate glimpses are permitted into the author's home to see the family reading the Bible, praying, singing, sharing convictions and experiencing the devotional life together in all its aspects and dimensions. The individual life is enriched and strengthened by group participation. There are enough seed thoughts in this little book to produce a spiritual harvest. It convincingly urges the reader to pray, repent, and return to the old-fashioned family altar. (Harper and Brothers; 63 pages; \$1.00.)

✿ **PUBLIC RELATIONS MANUAL FOR CHURCHES**, by *Stanley I. Stuber* offers a wealth of practical information for effective church leadership. The book tells how to keep the name of the local church before the public; and make the best use of public relations facilities. It has suggestions as to planning programs, making the most special events, the use

of radio and television, and the use of church office machines such as the mimeograph and addressograph. Included are chapters on how the minister can meet and handle criticism, and keep out of trouble. This is an excellent manual to keep in the church office for reference. (Doubleday & Co., Inc. 284 pages. \$3.00.)

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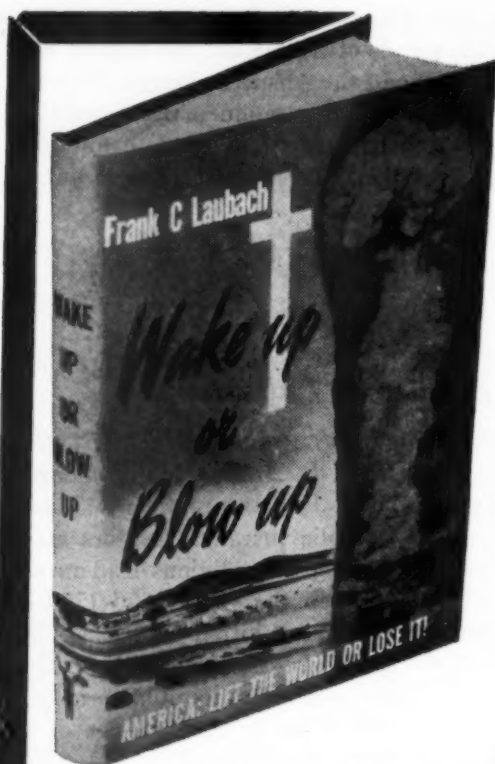
### The Life We Prize

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✿ **ENTHUSIASM**, by *The Rt. Rev. Msgr. R. A. Knox*, is an amazing book by a prominent Roman Catholic priest. It centers attention on the religious leaders who between the years 1650-1750 defied the Church of Rome. The author began 30 years ago gathering material for a publication that would study the heresies of the Reformation and would refute them once and for all time. But this priest now writes, "Those who cherished the belief that I was writing a refutation of all the heresies must be prepared for a disappointment. I have only dealt with certain selected points of view. They were not exactly heresies, and I have not refuted them." Instead of attempting to prove these religious leaders wrong the writer asks, "Why did they think as they did?" These men, he concludes, were enthusiastic for a cause. They were impelled by an inner power to act as they did. They believed and taught that, "The saved man had come out into a new order of being. . . . A direct indication of the divine will is communicated to him at every turn . . . man saved becomes, at least, fully man." The priest continues, "George Fox may yet have something to tell us about religious toleration." While there are debatable theological doctrines taken for granted as acceptable to



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all, and conclusions are reached that Protestants will not accept, yet this is a revealing and enlightening study worthy of serious reading. (Oxford: 622 pages; \$6.00.)

❁ **THE CHRISTIAN DOCTRINE OF GRACE**, by *H. D. Gray*, is a provocative and erudite book, written in simple and lucid style. The doctrine of grace is traced in the common religious heritage of the human race, the Bible, church history, and Christian theology. Grace, as taught by the Roman Catholic Church, is studied in the light of the New Testament. Grace is the gift of God and is not obtained by observing rules and regulations. Through grace God reaches down to man, and man responds by reaching up to God in faith. In this grace-faith relationship man finds the Fatherly God. The volume offers



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an intelligent and spiritual approach to a neglected doctrine. (Independent Press; 264 pages; \$2.00.)

❁ **LIVING AS COMRADES**, by *Daniel J. Fleming*, professor emeritus, Union Theological Seminary, studies factors making for com-

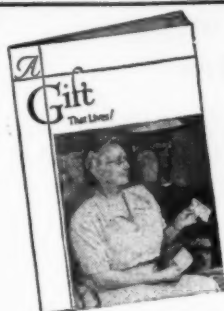
munity spirit. While the book deals largely with the experiences of under-privileged Orientals, it does show that Christian devotion and loyalty, not philosophy and politics, make for community sharing. In a time of hostility and suspicion it is encouraging to learn that men of different races and cultures can live together in confidence and trust. (Agricultural Missions; 180 pages; \$1.50.)

✿ **A VOICE FOR GOD**, by *Wilbur M. Smith*, presents the life story of Charles E. Fuller, originator of the Old Fashioned Revival Hour. Dr. Fuller celebrated, last year, the 25th anniversary of his broadcasting ministry. (Wilde; 224 pages; \$2.50.)

✿ **OF ANOTHER WORLD**, by *Harold Petroelje*, discusses in nine chapters the origin and character of Christ's church. The book is written apparently by a young minister who is uncharitable in his judgment of his fellow pastors who do not preach his theology. He refers to them as, "bishops, clerics, pastors, and ministers who talk in a superior tone of voice with thumb-jerking gestures and who are the best boosters the devil ever had for his cause." It is amazing how any author can be so positive that he is unquestionably right and that so many others are decidedly wrong. (Baker; 172 pages; \$2.50.)

✿ **UNITED STATES RELATIONS WITH CHINA** is the official publication of the Department of State with special reference to the period 1944-49, based on official files. (U. S. Government Printing Office; 1054 pages; \$3.00.)

✿ **THE CLUE TO CHRISTIAN EDUCATION** by *Randolph Crump Miller* contends that religious educa-



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- *In your Devotional Life*
- *In the Stewardship of Life*

Through these twenty devotional themes the author persuasively presents the ideals of Christian living. This book contains excellent material for worship programs and talks before youth groups.

*A Broadman Book of Merit*  
AT YOUR BOOKSELLER

**BROADMAN PRESS**  
NASHVILLE, TENNESSEE

tion has failed to use the central beliefs of the Christian tradition as a solid base in the religious development of children. The author would emphasize more of the re-

lationship between doctrine and experience, content and method, Christian teaching and Christian living. This book attempts to present the great concepts of the Christian faith, such as God, Christ, Man, the Church, Grace, Faith, Prayer, etc. It illustrates what they mean in terms of the experience of children and seeks to show how they may be useful in leading a child into an understanding of traditional Christianity. This book is one of the protests against the fadism in religious education which believes that basic problems can be solved by novel teaching methods, a tremendous use of visual aids, or more time in education. What really is needed is a different kind of education. The difficulty with the kind of educational theory presented in this book is that it has a tendency to think of Christianity in fixed and immobile terms. Its danger is that in a call for a healthy use of theology, those who are too willing to constantly think of the Christian faith solely in terms of theology, will forget that our faith is also a way of life. (Charles Scribner's Sons; 221 pages; \$2.75)

(Continued on page 509)



## The World Fellowship Offering On World Communion Sunday

*An announcement as to why the World Fellowship Offering is needed and what it will accomplish*

**October 7, 1951**

On World Communion Sunday, October 7, American Baptists will gather to observe the Lord's Supper.

Half-way around the world, another group of Baptists will also come together to partake of the same memorial meal. They are Christians who live in the Indian province of Assam and they number 115,000.

Other church groups the world over will be observing the Lord's Supper on that day, also, but for Assamese Baptists and American Baptists October 7th will have an added meaning. For American Baptists will be expressing their thanks to God in a great World Fellowship Offering, a substantial part of which will go for work in Assam. Through this offering the American Baptist Convention hopes to raise \$400,000 to undergird the work of our two Foreign Mission Societies and the Ministers and Missionaries Benefit Board.

In Assam the need is urgent and the missionary opportunity there presents a challenge which American Baptists feel they must meet today. That tomorrow may be too late was witnessed recently by a Naga chieftain. Standing in the annual meeting of the Sema Naga Baptists Churches in Assam, he said: "Many are knocking on the doors of our hearts—Communism, Catholicism, a revitalized Hinduism, and the ever-present heathenism. We do not want any of these. We want Jesus Christ as He is interpreted to us by our Baptist missionaries.

Please come today — tomorrow may be too late."

Mission-minded Baptists know the significance of the chieftain's words, and they know what has been done and is being done in Assam. But they also know that in order to fulfill the Assamese plea, additional missionaries must be sent to aid the overworked 52 already stationed there. And they know the mission's 594 schools and 5 hospitals are not adequate for the heavy demand placed upon them.

Consequently, at the annual meeting of the American Baptist Convention last June, you and your church authorized a special offering to meet this mission need and similar needs in other lands. The success of the World Fellowship Offering is vital because this year under a new budget plan

the national societies must receive substantial proportions of their budgets from two special offerings—the World Fellowship Offering and the February America for Christ Offering. All gifts will count for credit on the budget.

Approximately 20 per cent of the October offering will go to the Ministers and Missionaries Benefit Board. Foreign missionaries participate in the pension fund of the Ministers and Missionaries Benefit Board which provides for: Disability benefits, Retirement pensions, Widow's and children's allowances.

If Baptists are to maintain their mission enterprise and provide for their missionaries, they must reach their offering goal. On October 7, World Communion Sunday, they plan to do just that.

### **Dr. Luther Wesley Smith Recovering from Illness**

All friends of Dr. Luther Wesley Smith will rejoice to know that he is making satisfactory progress in the recovery of his health. He was stricken shortly after his arrival at Green Lake



*The world fellowship of Christians who will benefit by the World Fellowship Offering includes this Christian leper family at Jorbat, Assam*

following the American Baptist Convention at Buffalo, N. Y. Even after an extended period of rest amid the delightful surroundings of Green Lake he did not seem to respond and so he was persuaded to go to the Earl Clinic and Midway Hospital at St. Paul, Minn., where he was admitted on July 18. He has been in the hospital ever since. According to a recent report he will likely remain there until the end of September. It is expected that he and Mrs. Smith will then return to Green Lake for a period of rest and convalescence until cold weather sets in. The physicians report every reason to expect full and complete recovery.

Meanwhile Dr. Ralph M. Johnson will be back from his tour of foreign mission fields in the Far East on October 12th and will then undertake full responsibility for the work of the Council on Missionary Cooperation, thus relieving Dr. Smith whose service as Interim Director was to have continued until the end of the calendar year.



*Seated at the desk is Mr. George P. Nason, President of the Charlestown Savings, Charlestown, Mass., and Chairman of the Massachusetts State Laymen's Service Committee. On his right is Mr. Jack Krause, Director of the Boston Every Member Canvass Pilot Experiment, and at his left is Massachusetts Director of Missionary Cooperation Niel Pendleton. Mr. Nason has shown generous interest in the Boston Pilot Experiment and was Chairman of the Every Member Canvass in his own church, the First Baptist Church of Medford, Mass., last spring. The church asked for an increase in local expenses of 11 per cent and the Canvass produced an increase of 20 per cent. Missionary pledges increased 15 per cent*

## Boston Again Leads In an Interesting Experiment

*The first Pilot Experiment in the Every Member Canvass is scheduled for Boston, Mass., September 20-28, 1951*

In the year 1630 Boston and the area around Massachusetts Bay became the scene of one of the greatest experiments in history. It was an experiment to find out if man could live free and follow the dictates of his own conscience, and an experiment in government based upon Christian principles as found in the Bible. Boston has seen many "firsts" since that time and its people have always stood ready to "try

anything once." But Bostonians are also a people hard to convince. A thing must be good—it must prove itself before a Yankee will accept it and follow its prescribed course.

It is for this reason that the Council on Missionary Cooperation was persuaded to hold its Every Member Canvass Pilot Experiment in this particular area. There were other reasons, too. Boston was close to New York.

Therefore transportation costs for members of the staff who must participate and observe would be cut to a minimum. The area around Boston is compact. Its churches are relatively close together, thereby making it easy for pastors to attend the briefing and reporting sessions of the demonstration. And there was a request from the ministers themselves that the pilot experiment be held there.

The first step in the conduct of this canvass will be taken on September 20th when the directors of the campaign meet with the pastors of the churches which are participating. At this meeting the entire Every Member Canvass will be outlined and the pastors will be asked to select two or three laymen from their churches to return with them on September 28th for further instruction.

At this meeting the pastors and laymen will be impressed with the fact that during the Every Member Canvass stress would be laid upon raising money to carry on local expenses. This emphasis upon raising the budget of the local church is expected to automatically reflect a rise in missionary giving.

The actual Canvass will begin on November 13th and run through November 20th. Throughout the period of the canvass each participating church will have as its guest one out-of-state pastor who will observe the conduct of the canvass and the results obtained. The procedure to be followed during this week calls for morning meetings of all participating pastors and lay leaders at which instructions will be issued on the work to be carried on that afternoon and evening. Also at these meetings, reports will be made of the previous day's progress. The actual canvassing will

*(Continued on page 511)*



## Hairbreadth Mary

*The story of a woman evangelist in El Salvador*

By HELEN C. SCHMITZ

**H**AIRBREADTH MARY is what the visitors from New York called her. Miss Mary Mills, a girl from Indiana, began her missionary work in Managua, Nicaragua. Six years later she was transferred to El Salvador and appointed as Evangelistic Missionary to Eastern Salvador where life is fairly primitive. She is the only North American living in that area. She started work in San Miguel, largest city in El Salvador where the pastor welcomed her. Here she tried in a personal way to bring the message of Jesus Christ to those who knew Him not.

After 14 months she went to Santiago de Maria, a beautiful Indian town in the hills. Because she lives alone, Miss Mills formed the habit of looking for a young girl to live with her who would benefit from a Christian home and

training. On the street Miss Mills discovered a barefoot child named Eva carrying a vessel of water on her head. Eva's father is a Baptist pastor who gladly consented to allow Eva to live with Miss Mills. Eva found Christ as her personal Saviour in Miss Mill's home and grew rapidly in the Christian life. A woman in California provided the needed scholarship for Eva to Colegio Bautista in San Salvador. Today Eva is a teacher in the school and an officer in the Baptist Convention of El Salvador.

Miss Mills had so much difficulty in finding a place to live that the Woman's American Baptist Home Mission Society provided funds from which Miss Mills had a small house built onto the side of the church in Usulután which is centrally located so that she can reach her 13 stations with

the minimum of effort. Reinforced concrete is really the best construction in an earthquake country but barjarake is less expensive and quite durable. This structure is composed of wood, mud, and stone. Her small house has five rooms—a parlor, three bedrooms, and a kitchen. The rooms are built around a central patio which has a large olive tree. The branches of the olive tree make a beautiful and natural ceiling. The patio is often used for childrens' classes.

Mary Mills is a soft voiced woman who lives in difficult circumstances and speaks of them in a calm fashion. Travelling is not easy but the missionary usually reaches her destination at the approximate time allowed. The country has many volcanoes and miles and miles of land covered by the volcanic ash where no vegetation will grow. The lack of growing things makes the heat of the summer unbearable. Mary never complains but each time she comes home on furlough she shows the strain.



LEFT: All that remained of the town of Jucuapa after the disastrous earthquake of May 6, 1951. RIGHT: Men digging in the ruins of Jucuapa in search of buried victims



Life in El Salvador is somewhat easier today for the country has been progressive in building roads. The International Highway is already completed. The Usulután water system is good and a new electric light plant permits the use of electrical appliances.

Sometimes her work ends with an earthquake. She had gone by bus to Oxatlán. Here she had spent ten active days in a special program with adults and children and then packed her things and retired early. She hoped to have a good night's sleep before making the journey back to Usulután. Before she fell asleep an earthquake shook the entire household so all dashed out the doors. In this part of the world houses are built with doors instead of windows for just this reason. The boys of the family carried out mattresses and the family, plus Miss Mills, spent the remainder of the night in the truck.

On another trip Miss Mills' travels ended with a revolution. After a wonderful period of work in the church and town at Chinameca she started for home. The bus was crowded to capacity, as they usually are in Central America, and she was the only woman on the bus. When they were close to Usulután a runner stopped them and reported that a revolution had started and that the bus would not be allowed to enter the town. The driver advised the occupants to leave the bus. Their baggage was placed around them on the road. Mary Mills sat on the road a lone missionary in a sea of baggage. Eventually she found some boys who would help her carry the things into Usulután.

The 22 churches of El Salvador are organized into a National Convention and divided into the

Western Association and the Eastern Association. Miss Mills serves the churches in the Eastern area. When they go to association meetings the church members graciously make space in their homes for the missionaries. Often thatched roofs and cleanly swept dirt floors characterize the houses. Once Mary's sleep was broken because a hog got in and grunted and bumped around under her bed and effectively disturbed her sleep until she was able to run him out.

After nearly 20 years of enduring hardship, heat and loneliness, heightened by the fact of her beloved mother's years of slow agony before death finally released her, Mary had a furlough marked by good health and satisfying fellowship in American Baptist churches. Her return to Usulután was marked by disaster all the way. Early in her journey she was robbed of her purse. She lost her money and her transportation tickets but these were replaced. The really devastating thing was that she lost her passport. After endless difficulty she obtained a "constancia" which served as a passport substitute. Each time she crossed a border there was more delay and embarrassment because she had only a "constancia." When she finally reached El Salvador she was appalled to learn that she was not allowed to get her things through customs without a bonafide passport. After two weeks of working with the immigration office in San Salvador she happily placed her personal effects, her prized new refrigerator and the more highly prized White Cross boxes on the train destined for Usulután. That particular train had an accident. Some of her things were damaged and a few were lost. Eventually the damage was repaired and the

consignment delivered to her. That was in November. To add to her distress, the scorpions were bad and while sleeping she was bitten twice and poisoned. All her difficulties were forgotten, however, when the distribution of the contents of the White Cross boxes provided a happy Christmas for the children.

On May 6, 1951, while travelling toward San Salvador she learned that the eastern zone of the country was hit by the most destructive earthquake in the history of El Salvador, destroyed the cities of Jucuapa, Chinameca, and Santiago de Maria. There were 13 places affected by this earthquake, and over 1000 persons were reported killed, and hundreds were wounded. This area covers the largest proportion of Miss Mills' mission field.

All of our believers escaped but their houses as well as our two church buildings in Jucuapa and Chinameca were destroyed. Miss Mills writes: "In my 21 years of missionary service in Nicaragua and El Salvador this is the second great earthquake calamity that I have experienced, for I was in the midst of the earthquake that destroyed Managua, Nicaragua, on March 31, 1931. To be a missionary in these countries one has to learn how to "shake hands" with the inevitable, hold up one's head and keep going. I do thank God that in Christ Jesus there is security, peace, and happiness no matter what comes to us."

You may be thinking that this reads more like a travelogue or escape story than it does a missionary tale. The wonderful story of the growth in the 22 churches with a membership of 1,364, the developing organizations in the Convention of woman and young people, the strong testimony of

*(Continued on page 495)*

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*



*Dr. Kenneth Irving Brown preaching the sermon at the Burma Baptist Convention which met last year in October at Rangoon*

## Breaking the Coconut

*On October 7th when Christians all over the world will be observing World Communion Sunday, this account of a communion service in Burma, the oldest foreign mission field of American Baptists, will be of special interest*

NEAR the temples in India you find little shops and street stands where they sell coconuts. It is not by chance nor is it just to make money that these stands cluster about the temples. A Hindu buys a coconut, takes it in to the sacred place, probably before a statue, breaks the hard shell, and allows the milk to pour out, symbolizing thereby the emptying of his heart before his god.

Isn't that what our service of communion should be in the life of a Christian? With the bread and the cup as our symbols, we empty our hearts before God, and wait for him to fill them with greater love, more understanding sympathy, and the faith to go back to our daily tasks with renewed courage.

By MURIEL HANDY BROWN

True, every communion is not that, but one such I saw in Rangoon, Burma, last October at the time of the Burma Baptist Convention. The delegates had come as thirsty people, truly expectant, from the hills, from the towns, journeying long distances and under hard travel conditions, to be filled with renewed courage and faith through the joy of Christian fellowship and worship in the presence of God. No trains were running regularly at that time. If one did start it could travel only in the daytime and with an armed guard. Nor was auto travel easy; one might have to detour around a town because it was held by an unfriendly group; and the roads

were not smooth, well-paved highways but frequently only narrow trails through the jungle and bumpy with deep ruts.

The people in Rangoon hardly knew how many to prepare for. But as the days for the convention drew near, the Baptists came flocking into the city from the villages and hill stations in surprising numbers, with many a thrilling story of how they had made the trip.

The communion service came in its rightful place on Sunday noon after the convention sermon and as a climax for the three days of meetings. Every available seat was taken in Cushing Memorial Hall. Many who found no chairs sat cross-legged on the floor. Some who could not get inside the building leaned on window sills, with their heads and shoulders in the room, to worship with the others. The damage of war had robbed the building of window panes; rough scars marked the walls where the plaster had fallen off.

There was a riot of color in the congregation—the soft, dainty shades of the women's longyis and the brighter, more daring colors of the men's, while here and there were missionaries in light palm beach suits or sweating it out in dark suits brought from their stations with the mistaken idea that there would be a cold season.

Decorating the platform were flowers in tall, beautifully polished brass bases, but their shape proclaimed the sinister purpose for which they had originally been made. They were cut-off "155" shells.

About 20 Burmese pastors and two American missionaries sat in chairs at the front of the room to assist in the communion service. A Burmese pastor and Dr. Kenneth I. Brown, who had preached the convention sermon, offered the prayers before passing the bread and the cup. There were strange surroundings on all sides, evidence of war and strife, and many varying backgrounds, as we listened to the familiar words of the story of the Last Supper and the love of God reaching down to man.

It was a large gathering, but there was a oneness of spirit and purpose that drew us close together. The service was very different from the little group in the Upper Room, and yet in Oriental setting with the informality of the pastor inquiring whether all had been served, and a group in the far corner saying they had not, I felt closer to the Upper Room than sometimes in America.

The communion cups, too, had their story. A Burman who had spent his life in the army was disarmed but allowed his freedom when the Independent Government was set up. He had no trade but soldering: how was he to make a living? One day he got some scraps of aluminum left from an airplane factory and of these he made dishes and bowls. There was a demand for his work until he was able to have steady employment. As the time of the Convention drew near, as the Rangoon people realized they would not have enough cups to serve communion they asked him if he would make some for them. He did, turning them on a potter's wheel. He made so many that when the convention was over, the pastors from the hills who were without cups could take some back with them to their congregations.



*The Burma Baptist Convention Youth Rally on Sunday afternoon, October 29 last year attracted an immense crowd of young people*

A war-damaged building, shells used for flower vases, communion cups from plane scraps, destruction and the implements of destruction all about, all were made to serve that inner hope and faith that a day will come when swords will be beaten into plowshares. Truly that morning in Cushing Memorial Hall, the coconut was reverently broken before our God.

• • •

On Sunday, June 17, 1951, there was a service of thanksgiving and rededication of Cushing Hall in Rangoon. The program folder carried the picture of the beautiful building and is printed partly in English and partly in Burmese. This auditorium had been used for several years by the army, and when it was derequisitioned, repairs were begun with World Mission Crusade money. Over 20 years ago before Judson College moved to the campus of Rangoon University, Cushing Hall was one of the college buildings. Prior to the war it had housed the Baptist English High School.

Chairman for the service of rededication was Rev. Thra Chit Maung, head of the Pierce Memorial Divinity School in Insein.

The Hall is a memorial to the pioneer, Dr. J. N. Cushing, and one of Dr. Cushing's former students was present to pay him tribute. Rev. E. C. Brush, who had carried major responsibility for refitting the Hall, told of the vision of the Mission for the ways in which the Hall may serve the people of Rangoon. The congregation of over 800 joined in the worshipful hymns and responses, the latter led by Mission Secretary G. A. Sword. The first regular service for the hall was the annual service commemorating the first baptism of a Burmese convert by Adoniram Judson.

## TIDINGS

*(Continued from page 493)*

believers, the eagerness of the children to learn, the willingness of the church members to extend the witness of their churches, the evident need of the people for the gospel, all this has been told many times and will be told again and again. This time I wanted you to know the Hairbreadth Mary's side, the one whom you hitherto have known only as that modest Miss Mary Mills who does a wonderfully steady piece of work for the Lord in eastern El Salvador.



# MISSIONARY • EDUCATION

## Kansas Missionary Education and Reading Program

Mrs. Roy E. Paslay, Jr., Kansas State Secretary of Missionary Education and Reading, of Fort Scott, Kan., sends to each local chairman a two-page mimeographed "talk" on missionary education. In this "conversation," entitled *Missionary Education and Reading*, she gives the following helpful information:

Missionary Education and the Reading Program are two of the most important phases in our mission societies and in our over-all church program. Missionary Education we define as education in everything which has something to do with missions. Therefore we, as chairmen, have the responsibility of presenting to the women, youth, children and men in our churches a challenging program in which all can participate.

Each church should strive toward these *goals* in Missionary Education: (1.) A Church Committee on Missionary Education; (2.) Mission Study Courses each year; (3.) A Church School of Missions; (4.) Missions in the Sunday School each quarter; (5.) Participation in the Missionary Reading Program: (a.) Read periodicals and books listed in "Friends through Books." (b.) Participate in the Bible Book-of-the-Month Plan; (c.) Read other books in the Bible; (6.) Promote mission activities through: (a.) Special missionary program meetings; (b.) Dramatics, bulletin boards, maps, etc.; (c.) Women's Societies and Men's groups; (d.) Baptist Youth Fellowship (W.W. G.); (e.) Enroll children's groups in Missionary Education;

(f.) Urge attendance at assemblies, conferences and conventions.

Consult the pamphlet, "Missionary Education at a Glance," for further information on the above goals and credits earned toward a certificate or a seal. Achievement in the program of missionary education totalling 100 credits or more entitle a church to a seal or a certificate.

The Reading Program is a very important part of Missionary Education. Some churches are at a loss when it comes time to fill out the annual report blanks for the Reading Program, because a poor record—or no record at all—has been kept for the reading done in the church. I suggest that each circle and each small W.M.S. without circles take a record *at each monthly* meeting of the reading done by each woman. This record should be recorded on a chart similar to the one on this page. A monthly survey in the Sunday school should

also be made, especially if you have a church library, in order that all reading by *everyone* in the church can be recorded. The following are the periodicals and books which are in the Reading Program: (1.) MISSIONS; (2.) A Book of Remembrance; (3.) The Secret Place; (4.) The Baptist Leader; (5.) High Call; (6.) Hearthstone; (7.) Crusader; (8.) Any book listed in 1951-1952 "Friends through Books," "Men and World Missions," "World Service," "Guild Goals," and "Children Share in the Missionary Program."; (9.) Books listed in the Missionary Library count five points each; (10.) Books recommended on Missionary Education pages in current issues of MISSIONS.

Bible reading receives special recognition but no points. A record of books of the Bible read by the Book-of-the-Month Plan and a total of all books of the Bible read should be kept *each month*. Annual reports require this information. There is a plan of

READING PROGRAM ACHIEVEMENT CHART: 195

LOCAL CHURCH RECORD OF PARTICIPATION IN THE READING PROGRAM	MISSIONS	A BOOK OF REMEMBRANCE	CRUSADER	BAPTIST LEADER	HIGH CALL	HEARTHSTONE	STUDY BOOKS	OTHER BOOKS LISTED IN "FRIENDS THROUGH BOOKS"	BOOKS LISTED IN THE "MISSIONARY LIBRARY"	BIBLE	BOOK-OF-THE-MONTH	OTHER BIBLE BOOKS READ	NUMBER OF READERS	THE SECRET PLACE			
														1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
MAY																	
JUNE																	
JULY																	
AUGUST																	
SEPTEMBER																	
OCTOBER																	
NOVEMBER																	
DECEMBER																	
JANUARY																	
FEBRUARY																	
MARCH																	
APRIL																	
TOTAL																	

accreditation for those who read periodicals and books listed in "Friends through Books." A church receives 25 credits toward the annual award of a Missionary Education certificate or seal for the certificate if 5% of the resident church fellowship read 5 books each, or if 10% of the resident fellowship read 3 books each. Of these books *one must be* a current copy of MISSIONS or a study book. Consult page 2 of "Friends through Books" for detailed information about the rules for the National Missionary Reading Program, 1951-1952. Consult "Friends through Books" for the study, reading background, inspirational and devotional books, needed for your Church School of Missions and your Study Classes.

With this personal help from their state secretary, Kansas leaders recognize their responsibility and opportunity, accept the challenge, and the Kansas Annual Report reveals outstanding achievement.

### Three Decades of Achievement

Special recognition goes to the First Baptist Church of Bellingham and to the First Baptist Church of Seattle. On April 15,



OCTOBER ..... *Ephesians and Philip-  
pians*

NOVEMBER ..... *30 Psalms (reader's  
choice)*

DECEMBER ..... *Isaiah*

1951, these churches completed three decades of achievement in the missionary education program. That indicates that during each year since 1922 these churches have had an outstanding program of missionary education and have earned at least 100 credits for their achievement each year. These churches have set a standard. Others whose program of missionary education did not begin as early as 1922 cannot have as long a period of accomplishment, but all can have a complete record through annual achievement.

### William A. Hill

This past summer recorded the passing of Dr. William A. Hill on July 21, 1951. Under his leadership the Department of Missionary Education was established in 1919. He served as its Director until his retirement in September, 1939. Dr. Hill believed in the educational approach to the understanding and support of missions. Under his leadership there was developed a wise philosophy of education which found expression in excellent materials in a program, in volunteer work, and in camps and conferences. He did not limit his work to adults. His reports mark the initiation and growth of missionary education for children and youth. Today the department builds on the foundations he laid. The Ocean Park Camp is a tribute to the foresight of Dr. Hill and of the late Rev. Floyd Carr. His annual reports make interesting reading and indicate where the knowledge of and enthusiasm for our missionary work were generated. His name is held in high honor and a denomination is grateful for one of its leaders who built well an important part of its structure.

## THE BAPTIST YOUTH FELLOWSHIP

**World Wide Guild**

**Royal Ambassadors**

### Dear Friends of the Fellowship:

In a day when suspicion and misunderstanding threaten violence and create fears most of us feel futile and helpless in the face of odds too great for us to overcome. We need then to remember that each of us is in a community which at the moment is the center of the universe for us. It may be the bus we will ride to work or school, the home we are a part

of, the town we live in, the crowd we run around with.

We can release the Christian spirit there; here is a world we can influence. It matters *here* what we think and how we act and the words we say.

And most of the problems which harass nations and peoples are in smaller form right here where we live. The world is just a bundle of communities. We can

make a beginning on those superhuman problems by tackling the ones we know "right here, right now." And for our greater encouragement there is One who said, "Be of good cheer, I have overcome the world."

Something would happen if Christians over the world kept the vision of the following poem by *Hinton White* in their minds and, much more, in their lives.

"The world is one; we cannot live apart,  
To earth's remotest races we are kin;  
God made the generations of one blood,  
Man's separation is a sign of sin.

What though we solve the secret of the stars,  
Or from the vibrant ether pluck a song,  
Can this for all man's tyranny atone  
While Mercy weeps and waits and suffers long?

Put up the sword, its day of anguish past;  
Discard the forts, and then, the war-flags furred,  
Forever keep the air without frontiers  
The great, free friendly highway of the world.

So that at last to rapture man may come,  
And hear again the music of the spheres,  
And stand erect, illumined, radiant, free,  
The travail and the triumph of the years."

Very sincerely yours,

*Elis P. Kappner*

### We Can Do It

Just as the "proof of the pudding is in the eating" so the proof of any good plan is in the doing of it. For several years the BYF has had the faith to believe that young people could lead out in lifting the giving in the denomination to new levels. The officers and leaders have believed that something could happen to young people and to our work, local and worldwide, if this youth section of the Convention (the Baptist Youth Fellowship) would begin to practice discipleship in the realm of their possessions. The plan which they developed is called the *BYF Sharing Plan* and their slogan for it is "Our Job, Too!"

That the denomination had faith, too, in its youth is evidenced by the fact that the Finance Committee for the second year has made it possible for part-time Sharing Plan Internes to visit churches to make the plan known and to guide pilot experiments. An advance in the Plan was definitely made last year and this year should see many more churches using it in their young people's groups as youth's part of the Every Member Canvas.

That this faith in what young people can do here are two churches which reveal the "proof of the pudding."

The Immanuel Baptist Church of Kansas City, Kansas attempted the Sharing Plan. They adopted a *Disciple Share* of the budgets of the church—\$1,760 for local expenses and \$440 for missions. Out of a total number 184 young people, 77 made pledges to both budgets. To their amazement this number pledged \$4,160 to local work and \$1,040 to world missions. The number of tithers re-

ported is 42. In their report these young people cited what they felt the Sharing Plan had meant to them:

"This project really convinced us that we can do great things by faith and hard work. We now understand more fully our responsibility to the church. Several commented that they know more people and more about the church, especially the budget, than ever before. We took our training and our courage from the Every Member Canvas Committee of the church. We hope to carry out the Sharing Plan again next year more thoroughly."

The First Baptist Church at Spencer, West Virginia has been carrying out such a plan for years, even before the Sharing Plan was devised. Their report for this year shows a *Disciple Share* adopted by the young people of one-tenth of the church local budget and one-ninth of the missionary budget and one-fourth of the budget for Alderson-Broadus College. Out of 54 young people, 45 pledged \$482.80 for local work, 42 pledged \$358.90 for missions and 38 pledged \$184 for the college. The number of tithers is 29.

Sharing Plan materials will be available again this year including the basic manual, film strips and supplementary materials. At this writing we cannot say whether the packet will be priced but if so the price will be low.

With the encouragement of these two churches and many others many more youth groups should be able to say this year "We can do it, because we did!"

### Great Is the Company

How often we take the Bible for granted. We can read it or not as we choose. It is always



*Study book for Senior High Guild girls and young people*





Miss Elsie Kappen (second from left) interviewing Guild girl and her parents as she registers for Guild House Party

available. How little most of us appreciate what life is like when people do not have the Word, or why dictators wish to keep it from the people, or what happens when those who have never had it receive it in their own tongue for the first time.

The blood, sweat and tears which went into the preservation and translation of this "best seller" of the years, so that we and others round the world might have the Word of God to read and live by, is one of the most thrilling stories of all time.

Violet Wood has recorded some of the stories of daring in the face of opposition and persecution, on the part of translators of the Bible, in her book *Great Is the Company*. It is one of the study books which senior high age Guild girls will study this coming year. But it is a book all young people should read.

When they do a new appreciation of the Bible will come to them, a new incentive to read it and to let it speak to them in this day as it has to ages gone by, for the most current, up-to-the-minute book is the Bible. *Great Is the Company* will make many young people turn to the BYF Bible Reading project with new interest and with real expectancy.

### House Parties

There is no more helpful event to which Guild girls can go for inspiration, fellowship and down-to-earth guidance on Guild work than to a House Party where they meet girls from over their state and leaders from many points, some of them from other lands. This is a growing part of the Guild program. New Hampshire had its first in many years in June at a lovely camp site high in the green covered mountains. Iowa has had a revival of the House Party this past summer. Minnesota had its first at Winona early in September.

This was the second year we have held a Guild House Party at Green Lake. While our attendance was not as large as last year we made up in spirit what we lacked in numbers. It would be difficult to find a more responsive and cooperative group of girls and the leadership of the House Party staff was of the finest quality. The program used will be revised and made available for House Parties in State House Parties next summer. The theme of the program "My Father's World and Mine" was practical too, for it dealt with the home, the family, the church, the world, the Christian world.

Evening programs presented a number of high points in the week's doings; a picnic and campfire where personal problems could be discussed, a sample Guild program which was criticized in a "buzz" session following; a drama night where paraphrases of Scripture were enacted in "theatre-in-the-round" fashion; a B.Y.F. night when the reading program books were presented dramatically, and no less a person than the BYF Administrative Director, Forrest Fordham was the speaker. One of the thrills was the evening when seven girls from other countries, who were on the Assembly's Student Staff for the summer, furnished the program. They represented Japan, China, and Java, Venezuela, Latvia, Austria and Germany. Some of them were in costume. The Guild gave a tea in their honor.

The week was crowned by a communion service the final night, and the dedicated purpose of the girls to carry the Christian light into all their communities was symbolized by the lighted candles they carried silently to their rooms. Two missionaries made splendid contributions in their personal contacts and in their addresses, Miss Esther Davis, Christian Friendliness missionary for Chicago area and Miss Jean Lee Luckey from Congo. The House Party staff numbered 17, 14 states were represented in the House Party membership, 13 adult counselors had conferences of their own with various leaders on the staff.

If we can have representatives from every state in the American Baptist Convention the National House Party can be truly a training center of wide influence. Early planning can make this dream a reality!



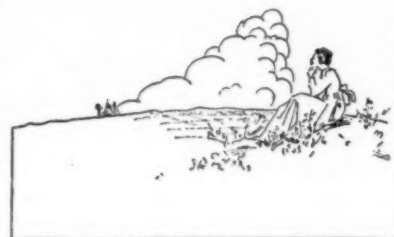
Senior High Study Program Guide  
for Sallie Peck Chapter

### Program Books

Booklets outlining ten programs have been prepared to help Guild chapters in their mission study emphasis. The programs in each booklet are developed on the basic home and foreign study books recommended for the year. The one for Ann Judson Chapters (junior high age) is called *Over the Border and Far Away*. It is written by Mrs. Haven Hasel one of our missionaries and by Pearl Barnes Smith. The booklet for senior high age girls is entitled *They Loved to Tell the Story*. These program books are in mimeograph form this year. Each is 35 cents.

*Over the border  
and far away*

ANN JUDSON CHAPTER  
PROGRAM GUIDE  
35¢



Junior High Study Program Guide  
for Ann Judson Chapter

## MISSIONARY EDUCATION FOR CHILDREN

### *The Children's World Crusade*

Dear Boys and Girls:

Here we are at the beginning of a new year in our church school. Perhaps as we begin to think about some new things we can do we need to see what we have done in the past year.

You remember that we have been giving money to two service projects in this year.

To the project *Pictures for Children Everywhere* we have contributed \$6,559.04. We have helped hundreds of boys and girls to have some beautiful colored pictures showing the life of Jesus and pictures of the Old Testament stories. In the May issue of *MISSIONS* we put some of the letters that have come in saying thank you for the picture sets. These picture sets have gone to the following countries and in the quantity indicated. Thank you!

Country	Old Testament	Small Set Old Testament	New Testament	Small Set New Testament
Alaska	72	98	102	110
Assam	66	60	88	70
Belgian Congo	127	297	156	318
British Cameroons			1	
Burma	119	194	203	249
China	440	261	599	325
Cuba	95	101	123	136
Czechoslovakia	10		4	10
El Salvador	60	78	111	108
England	5		5	
France	2	1	22	2
Germany	284	329	435	517
Greece	1	3	1	4
Haiti	67	101	130	127
Holland	4	2	7	2
Iran	11	10	11	26
Ireland	15	13	15	13
Italy			2	
Japan	410	759	607	825
Liberia	2	30	2	30
Mexico	69	107	100	108
Nicaragua	49	52	74	66
Norway	46	87	55	87
Philippines	99	154	152	196
Poland			2	
Puerto Rico	77	135	110	137
South India	150	355	196	497
Russia			1	

Total Amount of Money Contributed — \$6,559.04 July, 1951

A second project was helping other boys and girls to have a

copy of the Bible in their special language. Again our Baptist boys

and girls have helped. Here is the report:

The following statement comes from the American Bible Society on date of May 3rd, 1951, showing the gifts of Baptist children to this project:

Japan .....	\$ 9,709.26
Alaska .....	1.90
Around the World .....	134.00
Belgian Congo .....	39.75
Bengal .....	50.00
Burma .....	16.00
Philippines .....	13.66
China .....	118.67
<b>Total Amount</b>	
Contributed .....	\$10,084.24

See if you can find the picture of the Burmese children and their teacher. They are using some of the pictures out of the picture sets you helped to send. You are helping to share the love of Jesus Christ for all boys and girls through sending them pictures and Bibles.

Cordially,  
Florence Stansbury

### Assam for Christ

Foreign Mission offering day isn't far away. This year we have a special piece of material to use with the boys and girls in the Primary and Junior Departments.

The boys and girls will like the pictures and stories in this piece of attractive material. The pictures and stories help us to see and to feel something of the deep love these folk have for Jesus Christ. So deep is the love that they want other boys and girls in Assam to have the opportunity to know Jesus Christ and to love him.

The Assamese themselves have worked out the plan to build from four to six Christian Training Centers. There will probably be a clinic or hospital, school, classrooms for teachers who come to be trained to go out into the villages in Vacation Church

Schools, Sunday school and evangelistic meetings. In each center there may be a depository for visual material that will be available for teachers to use out in the villages and in the hill country.

Some of the Bibles sent to Assam will be used in training Bible teachers to go out to tell the stories found in the Bible.

Some of the picture sets will be kept in these centers for the teachers to take along with them as they go out during the week and on Sunday to help the people who haven't heard the story of the love of Christ.

The children's giving will go to help the Assamese Christians to set up their Christian Training Centers. About \$2,500 will be needed for each center. How many do you think children in our Baptist churches can give?

**Each Primary and Junior child should have a picture folder to take home. In this folder are suggestions to teachers, parents and children. An envelope is provided in the folder for the children to complete and put their offering into.**



*Boy ringing church bell, presumably part of motor car left behind by the military. Church in background*

All materials are available from your State Baptist office in whatever quantity a church will use! Write today for the number you need. Each Primary and Junior boy and girl should have a copy of the picture folder "Assam for Christ."

### Picture Sets

Do you have good pictures of children from other countries to use when you are planning a missionary unit of study? Do you have these—? Children and Their Toys Around the World; Babies Around the World; Children and Their Pets; Children Worship; Children at Play; Children and Their Homes. There is a new one this year—Bedtime Around the World. Be sure to add it to your sets.

Now take all the pictures from all the sets that show the children from any particular country, Africa, China, Japan, India, Latin America, etc. and you find that you have 6 to 8 good background pictures that will help boys and girls see something of the life, clothes, games, toys, worship practices for a particular country. Fun isn't it to build a new set of pictures by countries?

### New Materials

*Our Missionaries at Work with Children.* The current Baptist material that has in it stories written by our Baptist missionaries, service projects requested by our missionaries, pictures from our Baptist mission fields, and Special Interest Missionary information. The story and informational material is divided into sections: one on our Home Mission study; the second on our Foreign Mission study for the year. 75¢.

Foreign Mission Study: Burma. All the foreign mission study material for Primary and Junior boys and girls is found in *Our*



*Missionaries at Work With Children*, section on Burma.

Home mission study materials—For Primary boys and girls: *Davey in the Sandhills*. Anne M. Halladay. Davey trecks through the sandhills of Nebraska with his father, visiting the families scattered through the area. Their real job is to hold vacation church schools for the children who had no church. \$1.25. Primary Teacher's Guide to use with *Davey in the Sandhills*. 50¢. For Junior boys and girls: *Hungry Hollow*. Anna Rose Wright. Story of exploration and adventure involving a city boy and two country boys in the Tennessee mountains and has tied it in with a colorful treatment of the life and work of a mission doctor. \$1.25. Junior Teacher's Guide to use with *Hungry Hollow*, 50¢.

Filmstrips: *Boys of the Southern Mountains*. Story of two boys who are very good friends, but who represent in themselves and their situation the widely divergent backgrounds of the people, have a new respect for a missionary doctor who is beloved by all. Children's filmstrip on *Burma*. This isn't titled yet. It will probably be ready about November 1.

These may be rented from your nearest Visual Education Depository—152 Madison Avenue, New York 16, New York; 19 South LaSalle Street, Chicago 3, Illinois; 6465 Regent Street, Oakland 9, California.

#### News from El Salvador

Dear Friends:

I went to Ozatlan during Easter week to conduct a church vacation school. At the same time church vacation schools were conducted by the pastors of the churches in Santiago de Maria and Jucuapa. Approximately 100 pupils attended these schools.



Vacation School in Burma

#### OUR MISSIONARIES AT WORK WITH CHILDREN

—In the United States  
—In Burma

#### BAPTIST MISSION STUDY MATERIAL

The theme for our church schools this year is the CHURCH. I hope to follow the program of work which the American Baptist Convention puts out. The courses are very fine ones, and they can be translated easily into Spanish.

Through copies of the Spanish program of World Day of Prayer five churches in the eastern section observed this day. Interesting reports were sent in by the pastors of these churches. An offering of 25 clones or 10 dollars was made possible for carrying on this work.

On Sunday afternoon May 6th, when I was on the train traveling toward San Salvador where I was to make bus connections for Nahuizaleco, a purely Indian town, I was informed by one of the train officials that telegraph messages were going over the

wires that the eastern zone was being hit by heavy earthquakes.

Next morning the whole republic as well as the world was well aware of the fact that the most destructive earthquake in the history of El Salvador destroyed the cities of Jucuapa and Chinameca. On Monday the seago de Maria. Berlin, another prosperous city of the east suffered great damage from the shocks, as well as eight other small surrounding towns. All told there were 13 places affected by this earthquake. These 13 places had an approximate population of 96,000 people. Over 1000 persons were reported killed, and hundreds were wounded.

This takes in the largest proportion of my mission field, for I had in my territory Jucuapa, Chinameca, Santiago de Maria and Berlin. I, also, have made mission trips into some of these smaller places. All of our believers escaped with their lives, but all their houses as well as our two church buildings in Jucuapa and Chinameca were destroyed.

In my 21 years of missionary service in Nicaragua and El Salvador this is the second great earthquake calamity that I have experienced, for I was in the midst of the earthquake that destroyed Managua, Nicaragua on March 31st, 1931. To be a missionary in these countries one has to learn how to "shake hands" with the inevitable, hold up one's head and keep going. I do thank God that in Christ Jesus there is security, peace and happiness no matter what comes to us. Pray for El Salvador, especially for the eastern section, for I do have a sincere love for the east, as I have given my life to this section since the middle of 1939.

Sincerely yours, Mary Mills

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## ◆ THEY SERVED THEIR DAY AND GENERATION ◆

### ANNA M. SALQUIST

Mrs. Anna M. Salquist was first a missionary to West China for the American Baptist Foreign Mission Society (1897-1916) and then carried on evangelistic work for women for the Woman's Foreign Society after her appointment by the Woman's Board in 1917. As Anna Mae Erickson she went to Shanghai, where she was married to Rev. Axel Salquist, who had preceded her to the field in 1893 as a member of a large missionary party. Their honeymoon was the 1800-mile trip up the mighty Yangtze River by steamer and houseboat. The Salquists and Dr. and Mrs. H. J. Openshaw, who accompanied them, were the first missionaries to travel by houseboat on the Yangtze. The young couple were first designated to Suifu (now Ipin) and later to Yachow (now Yaan). When Mr. Salquist died in 1911, Mrs. Salquist continued in the Mission. In 1934 she moved to Chengtu to serve as West China Mission Secretary until 1943. She returned to the United States and retired in 1947. She was born in Sweden on Christmas Day 1877, and came to this country when a baby. The family made their home in Minnesota, and the Baptist women of the state always held a special place for Mrs. Salquist in their affectionate interest. She was graduated from the Baptist Missionary Training School in Chicago and took some normal school and Bible training. Dr. H. J. Openshaw had been best man at the Salquist wedding in Shanghai, and one of their closest friends. Reminiscing about her, he pays her this tribute, "Anna Salquist was a good disciple of Jesus Christ, a loyal friend, beloved by Chinese Christians. As Mission Secretary she often worked under great physical handicaps, and through many difficult changes in the Chinese Government but she carried on with courage and faithfulness." Since her citizenship was in Sweden as was her husband's, she proceeded, soon after retirement, to Sweden. She died there June 15, 1951.

### FRANCES ADKINS

By EDITH G. TRAVER

A beautiful life of 74 years ended on May 28, 1951. Frances Adkins spent her life in service to school girls in South China, to American Negroes, and to immigrants in New York City.

She was born in a Baptist parsonage in Pella, Iowa, to Rev. Frank Adkins and Mrs. Alice Ewart Adkins. The family moved to Granville when Frances was in her early teens so that the children might attend college; but the father and mother died in a few years. The three daughters and one son kept the family together. Frances was especially untiring in her devotion to the lovely blind sister who later married Dr. Douglas Johnson of Columbia University. Miss Adkins was a brilliant student. She graduated from Denison and Vassar Colleges, then taught in Bishop College, Texas. Her brother, Dr. Russell Adkins, went to South China as a missionary; and her sister Mary, after teaching for a time, became foreign secretary for the Woman's American Baptist Foreign Mission Society of the West. When news came of the death of the brother's wife, Frances went to South China early in 1909 to be with her brother. In 1910 she accepted appointment by the Woman's American Baptist Foreign Mission Society to teach in the Baptist girls' school in Swatow. Blindness threatened her, and she returned to America in 1913 in time to save her sight, although she needed always to be very careful of it. In the New York School of Social Welfare she next prepared for her many years of teaching English and citizenship to immigrants. She was not only their teacher, but their friend and adviser and they were devoted to her. Miss Adkins was a faithful and devoted church member, always in her pew, giving gladly to church and denominational work. She was a loyal friend. The last two years she was in frail health. She was buried with her family in Granville, Ohio. Rev. L. W. Spring, of Burma, conducted the funeral service. A memorial service

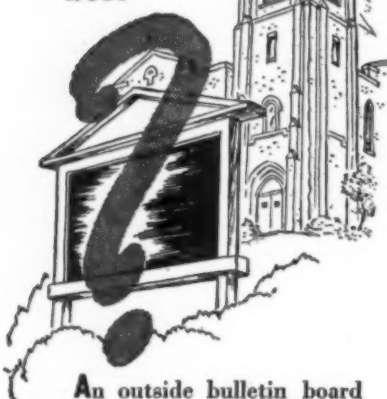
was held for her in the Riverside Church, New York City. Among those who attended were many new Americans from Europe and China.

### GRACE R. SEAGRAVE, M.D.

Grace R. Seagrave, M.D., sister of Dr. Gordon Seagrave, died of typhoid fever and a heart condition at Harper Memorial Hospital in Namkham, Burma, August 17, 1951. She was at home on furlough when World War II reached Burma, but sailed to India in 1943 at great inconvenience to assist in the Mission Hospital in Gauhati, Assam. In 1945 she was able to reach her brother's hospital at Namkham, while her own work at the Ellen Mitchell Memorial Hospital in Moulmein was still in occupied territory. At the close of the War the Woman's American Baptist Foreign Mission Society released Dr. Seagrave to continue at Namkham while her brother was in the United States. On his return her assistance was still urgently needed, and it was decided that she was to continue at Namkham until her furlough was due. When Dr. Gordon Seagrave was summoned to Rangoon to face political changes in August 1950, Dr. Grace Seagrave again assumed major responsibility for the work. His protracted trial in Rangoon left her with heavy burdens. Although her furlough was due, she requested extension of her term in order to maintain the hospital and to meet the postwar needs of the suffering people in these hills. She was born in Rangoon, Burma, in 1895. Her church membership in the United States was in the Second Baptist Church, St. Louis, Missouri. She was a graduate of Denison University and received her M.D. degree from Johns Hopkins University School of Medicine. She took her internship at Children's Hospital and County Hospital, San Francisco, Cal. She was appointed a missionary in 1924 and sailed to Burma in July 1925. Dr. Seagrave's parents, maternal grandparents and great grandparents were missionaries who made significant life contributions to this great mission.

# The National Council of American Baptist Women

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## ACTION PLUS ATTITUDE

*An analysis of true Christian social relations*

By DOROTHY L. MOLAN and HELEN MORSE WIGGINTON

NOTHING is lost and much is to be gained as we Baptist women of the new National Council of American Baptist Women, do under one committee, Christian Social Relations, what we formerly did under two committees, Christian Citizenship and Christian Friendliness. Due to their inter-

relatedness these two have often seemed to overlap and duplicate. Really the one needs the other for a full job to be done! They are twins, Action and Attitude. In order to point out for ourselves how they complement one another, let us look at them in skeleton form as charted here.

### CHRISTIAN CITIZENSHIP AND CHRISTIAN FRIENDLINESS

Weak men wait for opportunities; strong men make them.—Orison Swett Marden

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action. — James Russell Lowell.

### DISPLACED PERSONS

Work for a review of the present U. S. Immigration Laws in the light of the present world situation.

Help settle newly arrived Hard Core cases. Begin to teach individuals English again. Befriend newly arrived in own community. Help house newly arrived decently. Help interpret for them U. S. Laws.

### FOREIGN STUDENTS

Work for fair legislation as to length of time allowed for them to stay in U. S. for study and the opportunity for employment during study here.

Be hospitable: In own home, church, community affairs. Rent rooms to them. Help them to find part-time work. Help them to understand our customs and to find their way about in stores, etc.

### UNITED NATIONS

*Pray for its sessions and leaders daily.*

Become informed. Follow considerations on Agenda. Visit, as a group or alone. Conduct Study Group about it in local church. Urge passage of relief measures when needed for famine areas of world.

Wherever U. N. members live or come to speak, feel especially compelled to make own Christian witness strong. When possible, try to know members of U. N. staff and entertain them in your home. Invite them to your church to worship as well as to speak.

(Continued on the following page)



## RACE RELATIONS

### Unsegregated worship

Legislation for: Decent Housing. Equal Education. Fair Employment Practice. Better Medical Opportunities.

Be willing to work at the same type of job beside men of other races. Have some sincere racial friendships. Have a Christian racial attitude in making decisions within own community. Be willing to vote for someone of another color skin for an office in government.

## SOCIAL EVILS

*Our attitude determines all legislation. Christians must practice what they preach.*

Constant vigilance and pressure upon legislatures: On liquor laws, gambling laws, narcotics laws. Juvenile Protection program promoted and provided by laws.

Do what we know is right ourselves to set an example to the weak, the non-Christian and the new American. Work for a clean-up of our own community. Keep our own lives clean. Befriend the children of our community by providing for them camps, scouts play-grounds, etc.

## VOTING CITIZENS

Be informed. Be conscientious. Write Representatives and Congressmen. (They pay attention to your opinion!) Encourage young people to take up Statesmanship as a career, so Christians will prevail in office.

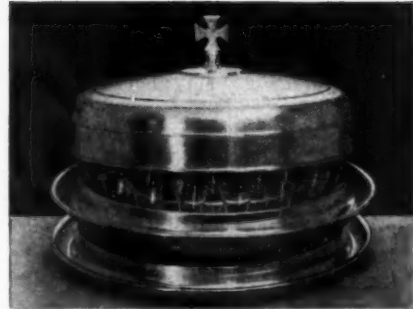
Always go to the polls, you may serve many who live in our land but cannot vote and who want this kept a free nation in order that we may work for a free world.

CHRISTIAN SOCIAL RELATIONS is just two or more human beings helping each other. The Sum Total of the above columns = YOU and THE OTHER FELLOW.

### Eastern Theological Seminary Alumni Week

The Eastern Baptist Theological Seminary will observe Alumni Week October 9-12 and will feature the program with the dedication of the Curtis Lee Laws Memorial Chapel and the William Howard Doane Memorial Music Hall. For the Pastors' Conference the following speakers have been scheduled, Dr. Gordon Palmer, Prof. William A. Mueller, of the Southern Baptist Theological Seminary, President John A. Mackay of Princeton (Presbyte-

rian) Theological Seminary, and President William W. Adams of Central Baptist Theological Seminary. Pastors' workshops on "A Program for the Local Church," and on "Sermon Building" will permit ample opportunity for discussion, fellowship, and prayer. All ministers, Christian leaders, and church members of all denominations are cordially invited to attend the conference. Registration for each alumnus of the Seminary will be \$3. Rooms will be provided without cost. Meals at the Seminary will cost about \$2.00 per day.



## Communion Appointments

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Each sterling and silverplated tray holds 36 individual glasses priced at \$2.00 per dozen.

## Alms Basins

WE are returning this Alms Basin to our line to meet the need for a deeper well in churches where budget or duplex envelopes are used. It is of highly polished brass with etched text on rim and IHS velvet pad in 3" deep well. Priced at \$47.50.

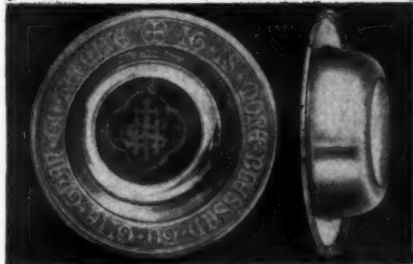
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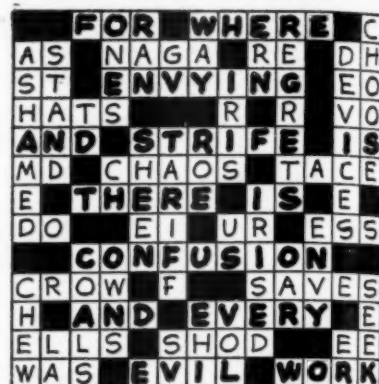
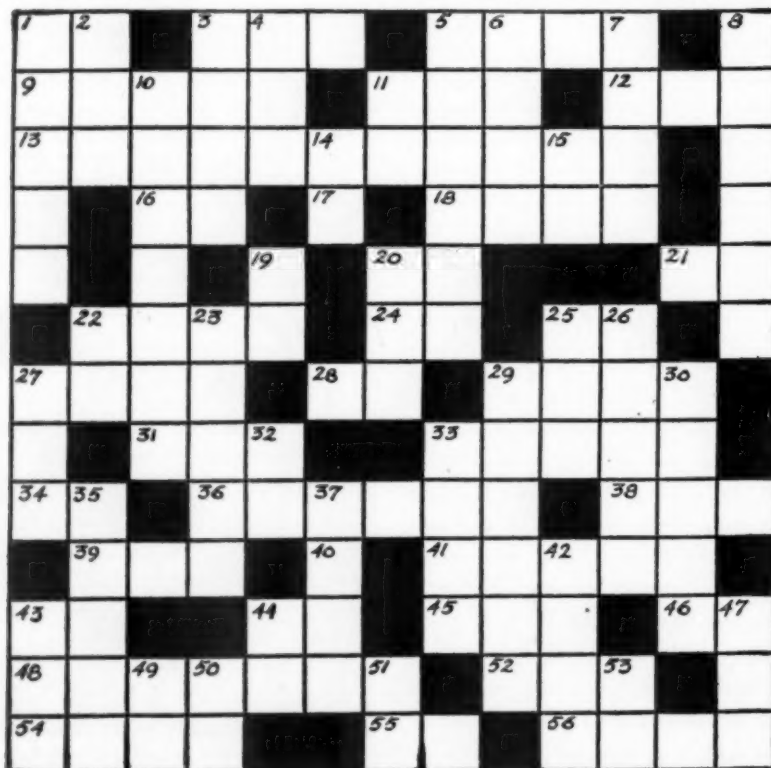
# MISSIONS CROSS WORD PUZZLE PAGE

## No. 71 Spiritual Light

### ACROSS

1. "if . . . walk in the light"  
I John 1:7
3. "The entrance of . . . words  
giveth light". Ps. 119:130
5. "Let the . . . of Christ  
dwell in you." Col. 3:16
9. One of the prophets
11. "... sins, which are many,  
are forgiven" Luke 7:47
12. Self
13. "partakers of the . . . of the  
saints in light" Col. 1:12
16. "and the law . . . light"  
Prov. 6:23
17. "give thee for . . . light to  
the Gentiles" Isa. 49:6
18. "the commandment is a . . ."  
Prov. 6:23
20. Size of shot
21. "the glory of God did lighten  
. . ." Rev. 21:23
22. "salvation is of the . . ."  
John 4:22
24. His Highness

25. "in him is no darkness . . .  
all" I John 1:5
27. "light which no man can ap-  
proach . . ." I Tim. 6:16
28. "O Lord . . . God, thou art  
very great" Ps. 104:1
29. "guide our . . . into the way  
of peace" Luke 1:79
31. Herman
33. "in their generation . . .  
than the children of light"  
Luke 16:8
34. Exclamation of inquiry
36. One of the Libyans Jer. 46:9
38. "and . . . them about thy  
beck" Prov. 6:21
39. "In him was life; . . . the  
life was the light of men"  
John 1:4
40. "... light to lighten the  
Gentiles" Luke 2:32
41. "which sat in darkness saw  
a great. . ." Matt. 4:16
43. "A city that is set on . . .  
hill". Matt. 5:14
44. Ancestor of Jesus. Luke 3:28
45. Knight of St. Anne (Russia)



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NO. 51

### Last Month's Puzzle

46. Half an em
48. "He was a . . . and a shin-  
ing light" John 5:35
52. His Serene Highness
54. "declare . . . you, that God  
is light" I John 1:5
55. "Bless the Lord, O . . .  
soul" Ps. 103:1
56. "Make me to go in the . . .  
of thy commandments" Ps.  
119:35

### DOWN

1. "Yet a little . . . is the light  
with you". John 12:35
2. Age
3. Golf mounds
4. Harold
5. "thou hast not asked riches  
. . . , or honour" II Chron.  
1:11
6. Trieste measure
7. "darkness was upon the face  
of the . . ." Gen. 1:2
8. "and . . . down from the  
Father of lights" Jas. 1:17
10. "And the light . . . in dark-  
ness" John 1:5
11. High tension
14. North Central State
15. Centimeter
19. "among whom ye shine . . .  
lights" Phil. 2:15
20. "eye is single, . . . whole  
body also is full of light"  
Luke 11:34

22. Junction
  23. "I am the light of the . . ."  
John 9:5
  25. Bronze
  26. "children's . . . are set on  
edge" Jer. 31:29
  27. "when ye pray . . . not vain  
repetitions" Matt. 6:7
  29. "him that sent me, and to  
. . . his work" John 4:34
  30. Worn out
  32. Third note in scale
  33. ". . . while ye have the  
light" John 12:35
  35. Son of Nahash II Sam. 10:1
  37. "gather the wheat into my  
. . . . Matt. 13:30
  42. Catch the breath convulsively
  43. Arabic name
  44. East Indies
  47. Nahum
  49. Right
  50. "there shall be . . . night  
there" Rev. 22:5
  51. Grand Master
  53. "said among the trumpets,  
. . ." Job 39:25
- Text is 3, 5, 16, 17, 18, 27, 28,  
29, 39, 40, 41, 54, 55 and 56 com-  
bined.

## MISSIONARY CHRONICLE

(Continued from page 482)

### DEPARTURES

Dr. and Mrs. F. G. Dickason  
and 3 children for Burma June  
22.

Dr. and Mrs. O. W. Hasselblad  
and 3 children for Jorhat, Assam  
July 13.

Rev. and Mrs. Edward E. Bol-  
linger and 3 children for Osaka,  
Japan July 15.

Rev. and Mrs. Chester F.  
Galaska for Tokyo, Japan July 15.

Miss Luella M. McLellan for  
Japan July 15.

Rev. Harry D. Brown to Ant-  
werp, Belgium enroute to Belgian  
Congo July 18.

Mrs. Glen W. Tuttle and 2  
children for Sona Bata, Belgian  
Congo July 18.

Mrs. H. D. Brown and 2 chil-  
dren for Belgian Congo July 18.  
Rev. and Mrs. Clarence G.  
Vichert and 2 children for  
Jamshedpur, Bengal-Orissa, July  
23.

Miss Lillian M. Robertson for  
Iloilo, P. I. August 2.

Miss Elizabeth Knabe for  
Tokyo, Japan August 10.

Miss Beatrice A. Ericson for  
Khargpur, Bengal-Orissa August  
14.

### DEATHS

Rev. G. F. Ingram (Burma  
1903-1920) at Norfolk, Virginia,  
May 14.

Mrs. A. C. Darrow (Burma  
1902-1922) at Granville, Ohio,  
July 13.

Mrs. L. W. Cronkhite (Burma  
1881-1922) at Greenwich, N. Y.  
August 18.

Mrs. Ella Chapman Dike  
(Burma 1895-1901) at Syracuse,  
N. Y., May 11.

Mrs. C. P. Collett (Bengal-  
Orissa 1919-1921) at Hillsdale,  
Mich., March 11.

### Rural Ministers School At Green Lake

The highest attendance in five  
years was recorded for the Rural  
Ministers Schools at Green Lake,  
Wis., this past year. Registration  
of pastors and wives totalled ex-  
actly 100, and Secretary March  
Rich of the American Baptist  
Home Mission Society anticipates  
a still larger enrolment this year.  
Dates for the 21st school at Green  
Lake are November 1-15, 1951.  
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tary Mark Rich, 164 Fifth Ave-  
nue, New York 10, N. Y.

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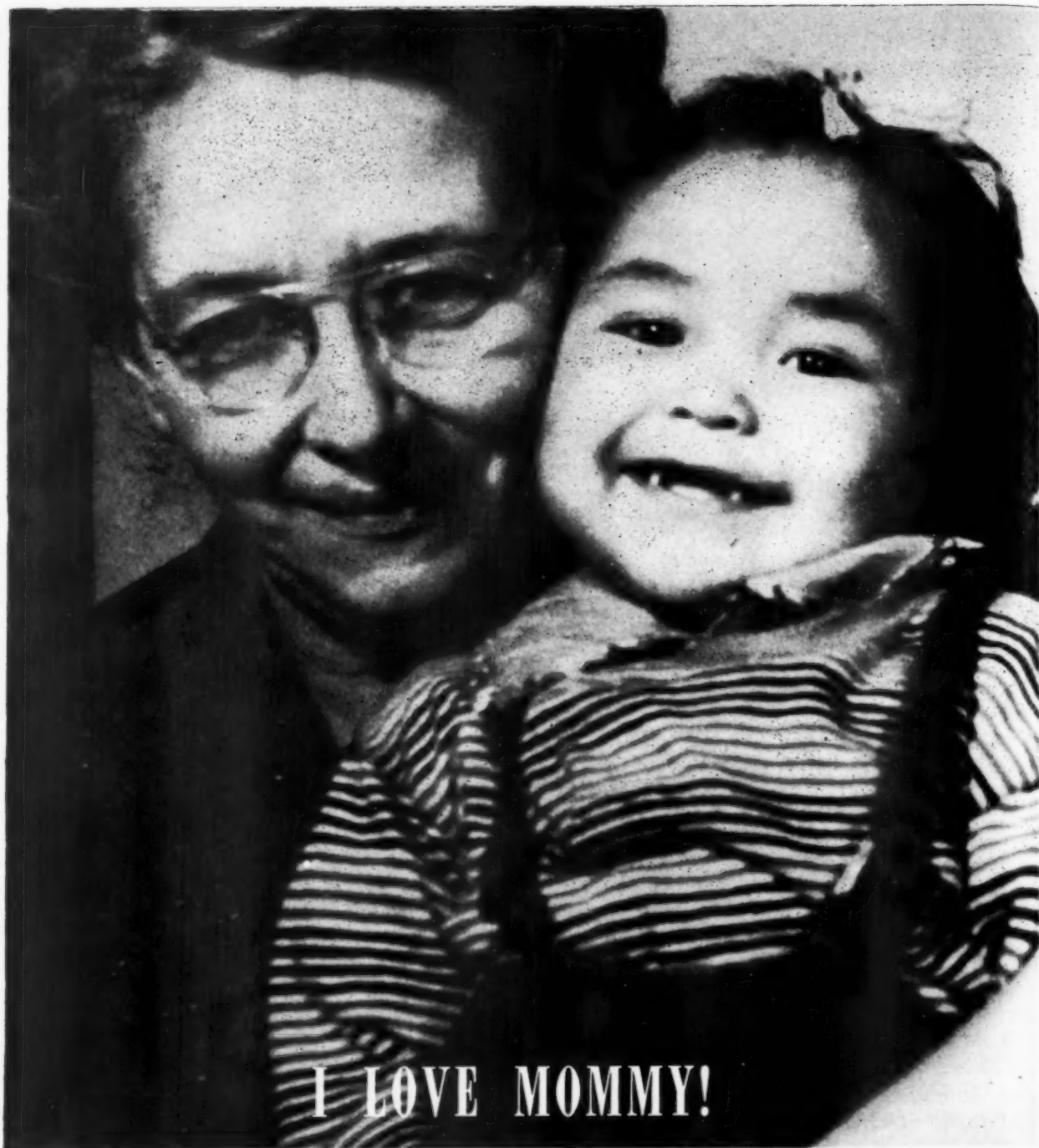
Will I wrap my arms about her  
And cradle her head on my breast,  
Or leave her alone, in the darkness  
While I sleep in a soft, cozy, nest."  
F. I. H.

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For further information, write Room A,  
American Baptist Home Mission Societies, 164 Fifth Avenue, New York 10, N. Y.

## BOOK REVIEWS

(Continued from page 489)

✿ **RENDER TO GOD**, by *J. Spencer Kennard, Jr.*, is an erudite and provocative study of "the tribute passage" from the words of Jesus. The author contends, and supports his thesis with convincing logic, sound argument, and with quotations from scripture and history, that the famous and often cited words, "Render to Caesar" were satire! Jesus never contemplated dual loyalties. He insisted on complete loyalty to God alone. Such an interpretation injected into today's explosive situation is real dynamite. (Oxford; University Press; 148 pages; \$3.00)

✿ **SATISFACTION FROM THE SCRIPTURES**, by *Charles G. E. Chilton*, contains 35 "studies" in texts from John's Gospel and the Book of Acts. No particular method or theme is revealed in the volume. (Wilde; 208 pages; \$2.00)

### Books Received

**SAND AND STARS**, Missionary adventure on the jungle trail in Peru, by *Ruth Stull*, Revell, 189 pages, \$2.50.

**NEW CAROLS AND SONGS FOR CHILDREN**, by *William Grime*, illustrated by *Don Kelly*, an excellent collection of songs selected to help children improve their worship experiences. Baptists of course will omit the page or the song or the picture on infant baptism.

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**THE CHRISTIAN SACRIFICE**, A study of the Eucharist (Holy Communion) in the life of the church, by *W. Norman Pittenger*, Oxford University Press, 204 pages, \$3.50.

**LET'S LIVE**, a Program of Human Conduct, by *Claude Richards*, Exposition Press, 206 pages, \$3.00.

**THE INTERPRETER'S BIBLE**, Volume 7 in a 12-volume commentary, edited by *George A. Buttrick* and an editorial staff of five, this volume dealing with Matthew and Mark, Abingdon-Cokesbury, 917 pages, \$8.75.

**THE LIFE WE PRIZE**, by *Elton Trueblood*, Harper and Brothers, 218 pages, \$2.50.

**MONDAY TO FRIDAY IS NOT ENOUGH**, a collection of 20 sermons on basic Christian living, by *Frederick M. Meek*, Minister of Boston's Old South Church, Oxford University Press, 240 pages, \$3.00.

**A FAGOT OF TORCHES**, a study of 22 Bible texts that made history, by *F. W. Boreham*, Judson Press, 268 pages, \$2.00.

CHRISTIAN FAITH IN ACTION, The commemorative volume of the founding of the National Council of the

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Churches of Christ in the United States of America, edited by *Robbins W. Barstow*, Published by the National Council, 274 pages, \$4.25.

THE COMING OF AGE OF CHRISTIANITY, a record of the achievements of Christianity during 20 centuries of history, edited by *James Marchant*, Henry Regnery Co., 190 pages, \$2.50.

THE WALL OF SEPARATION BETWEEN CHURCH AND STATE, an historical study of recent criticism of the religious clause of the First Amendment to the American constitution, by *Conrad Henry Moehlman*, Beacon Press, 236 pages, \$3.00.

GAMES FOR ALL OCCASIONS, by *Ken Anderson and Morry Carlson*, is a collection of 263 indoor and outdoor games that will be of great help at a picnic or other social occasion. Zondervan Publishing House, 135 pages, \$2.00.

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In writing it, she "dreamed that the book could help make people aware of what their church is for and what they themselves are for." So it is not surprising that it is closely related to the current study theme, "Churches for Our Country's Needs."

Here are suggestions for using specific chapters:

In presenting the *Church and Youth*: "Moab Has Been At Ease From His Youth." "There Is A Metronome Playing in Church Nowadays." "What Did You Think of the Sermon Today?"

In thinking of the *Church and Labor*: "They Shall Maintain The Fabric of The World."

In considering *Parents, Children, and the Church*: "Can These Bones Live?" "Big As Life."

In presenting *Race and The Church*: "The Good Samaritan Rides Again." "O Yes, Lord." "That Not Impossible She!" "Answering To That of God In Every Man."

In presenting *The Spread and Outreach of The Church*: "From All The Side Streets Of This Earth." "The Foot Cannot Say To The Ear." "All In The Same

Boat." "But, Lord, Thy Church Is Praying Yet."

*Stewardship and the Church Member*: "Usefulness Is The Rent We Pay." "White Elephant At The Door." "The Skeleton In The Closet." "Beyond The Line of Duty."

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(Note: **RIGHT HERE, RIGHT NOW** is available at all denominational bookstores—price \$2.75)

## BOSTON EXPERIMENT

(Continued from page 491)

be carried on during the afternoon and evening periods.

At the conclusion of the canvass, follow up reports will be made and a complete report for all churches compiled for presentation to the Council on Missionary Cooperation at its mid-year meeting in St. Louis in December.

Thus once more Boston takes the lead in an experiment which is expected to benefit not only the local churches in that area and the communities they serve but the entire world mission of the American Baptist Convention.

## Deep Sea Fishers and Fishers of Men

Many American fishermen arrived in Tampico, Mexico for the International Deep Sea Fishing Tournament early in April, little realizing that at the same time a great event was taking place in the celebration of the 44th anniversary of the First Baptist Church. This was observed by a

week of evangelistic services. The church sanctuary was crowded with more than 200 people every night, and a large group meeting each morning. The messages were planned to attract professional people, lawyers, doctors, teachers, and others. We had 44 genuine conversions, one for every year of the life of this active church. Among the converts, who were later instructed for baptism, were an army colonel, two doctors, several merchants, school teachers, and a number of promising young people. We were also permitted to preach in a labor union hall and to make many contacts of importance in this busy oil center and seaport city. American Baptists can be proud of the First Baptist Church of Tampico and its able pastor, Rev. Adolfo Hernandez. The church is no longer dependent on American Baptist financial support. It supports not only its own ministry but five other missions and churches. It has become a dynamo of spiritual power

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in Mexico. Thus while American tourists took part in a fishing tournament, the Baptists of Mexico gave a fine demonstration of how to be "fishers of men."—Orlando Tibbetts.

### Caught by the Camera

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## Denominational Directory

**NOTE**—This abbreviated Denominational Directory is substituted for the complete directory which will be published in a later issue. Space limitations make it impossible to publish the complete directory more frequently.—ED.

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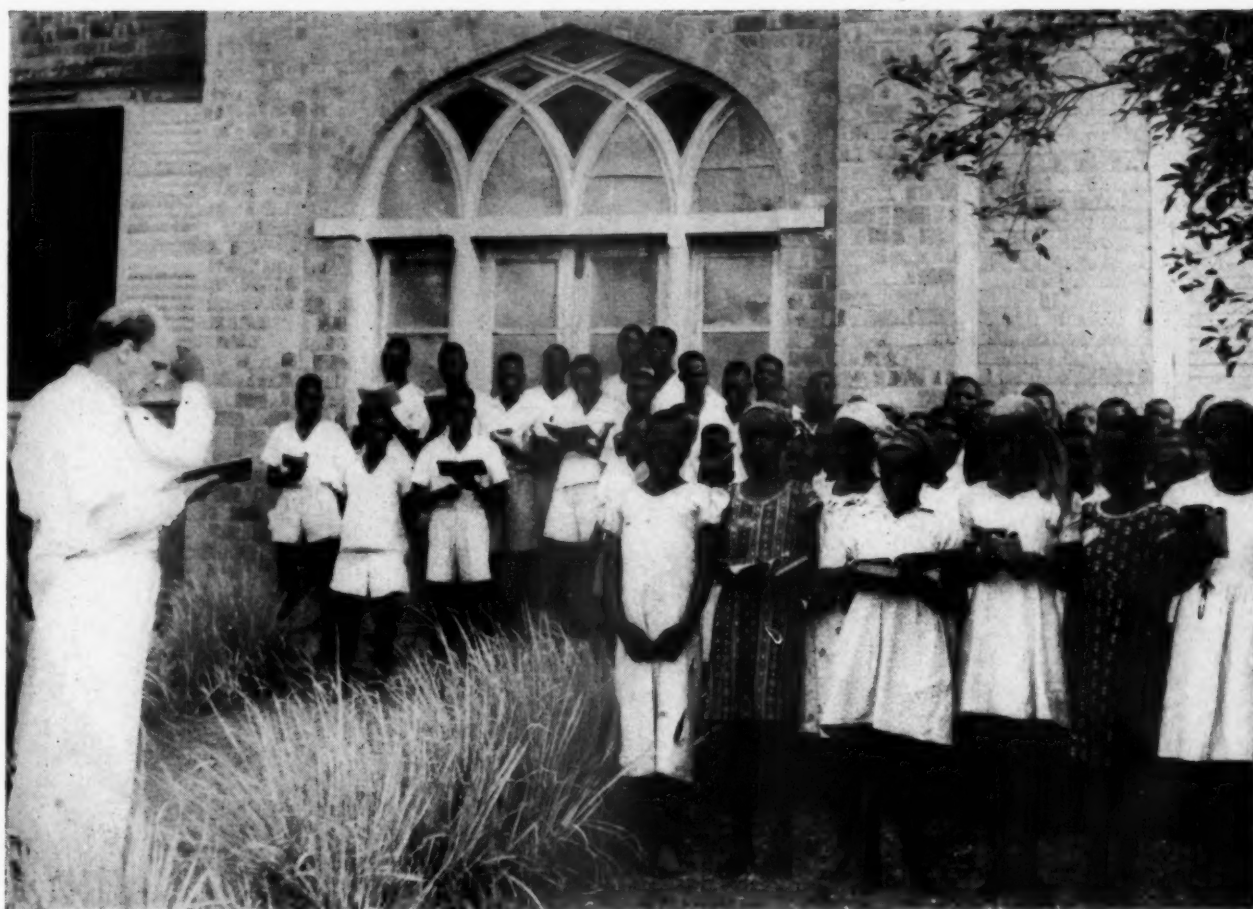
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Young People's Church Choir at Kimpese, Belgian Congo

Photo by Jesse R. Wilson

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# fall -

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